Record of Christian Work

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The subject for the Prayer Union this month is Dr. Andrew Murray's Work in South Africa, reference to which is found on page 215.

WE are glad to correct the statement made in our last number announcing the death of Dr. Monro Gibson. We would also apologize both to our readers and Dr. Gibson's friends for giving currency to a report which happily is without foundation.

THE removal of Dr. W. W. White's Teachers' Bible School from Montclair, N. J., to New York City is a wise arrangement. The attendance at the lectures cannot but be greatly increased in the Broadway Tabernacle, where the new headquarters are located, and the religious life of the city must undoubtedly be strengthened thereby. Dr. White has few peers as a Bible scholar and certainly less as a teacher. He is thoroughly loyal to the integrity of the Scriptures but entertains the broadest sympathy with all earnest students, thus making himself not only a safe but also a wise and successful lecturer.

ONE of our readers writes that, as a result of a short description of Pandita Ramabai's work before a small Bible class, she has received a contribution of a dollar and a half for the work among India's child widows. The gift comes from children, whose ages are from six to nine years, and is accompanied by the following letter, which speaks for itself:

December 25, 1901.

My dear ——:

Us children have had a very happy Christmas and we want to make others happy, and we want to send fifty cents each to give to the widows in India what you were telling us about Sunday. Will you please send it to them.

FROM FLORENCE, HELEN AND FRED.

Can this donation be measured by the common monetary standards? Is it not rather to be measured by the standards of Heaven, where the value of the mite is often greater than that of gold?

THERE has never been a time when the question of Sunday observance has received more careful thought or been the subject of more earnest discussion. Not only is there a wide divergence of opinion between the Christian and worldly views of the subject but among those who are engaged in an honest and sincere study of the question from the viewpoint of Christian philanthropy widely different conclusions appear to be reached. It cannot be denied, however, that diverse as are the opinions arrived at, the dominant thought in the minds of all seems to be the true application of our Lord's words to the present conditions of society when He enunciated the great principle, *The Sabbath was made for man, and not man for the Sabbath.*

MUCH that has been said, even by those who have been recognized as leaders in the religious world, has seemed to us to be lacking in calm judgment. Extreme views have been expressed on both sides and intemperate language and want of thoughtful consideration have characterized a great deal of the discussion. But in spite of all this there have been some strong and wise utterances, notable

among which are those that have been bravely given by Dr. Teunis Hamlin in a recent sermon in Washington and by Dr. Stires at the Church Club dinner in New York.

DR. HAMLIN specially attacked the growing evil in Washington of making Sunday a day of social festivity. Not alone from the religious side but also from the humanitarian standpoint he pronounced it a danger to American life. "Six days in the week are enough for calls, teas, dinners, parties, and receptions. Witness the young girls who in their first season break down their health, lose their bloom, and beauty, and elasticity, and never recover them. Witness the mothers who drag themselves wearily from one entertainment to another until they are utterly unfitted for the daily duties of the home, into ruinous neglect of which they are forced by sheer exhaustion. Witness the servants who toil early and late six days each week, only to be held to the same long hours and the same grinding round on the seventh. This is no fancy sketch. You all know that it is well within the facts. Men and women are society-mad when they refuse to heed the plainest physical danger signals, and insist on maintaining for seven days and nights in the week a pace that human nature simply cannot endure."

DR. STIRES, the new rector of St. Thomas's in New York City, was also fearless in his loyalty to the Christian observance of Sunday and evidently has no sympathy with those who seek popular applause by compromising with evil. In view of some of the strange utterances by some fellow-ministers in his city in favor of the sale of liquor on Sunday, the following extracts from the reported address of Dr. Stires are most refreshing:

There are few burning subjects which give off more heat and less light than this matter of the liberal Sunday discussion. Seldom is the cause of temperance addressed with less temperance than we have observed in recent days in this city.

. . . . . .

If the barriers are to be taken down let all the responsibility fall on the State—on the politicians. For God's sake let it not fall on the Church.

. . . . . .

Above all things let no churchman lift his hand to help this iniquity on its way.

. . . . . .

We are adjured to be "practical." Our Church has gone on and on through the centuries uplifting man, bringing him nearer to God, on and on, and has never faltered until now, when the word goes forth: "Let us pare down our standards until they are more expedient. They are too high." But let no hint of politics come into our regard for our standards. Let us not apologize for them or compromise them or make them political. You know the old story of the colorbearer who was told to bring the colors back to the regiment. "Beg pardon, sir, but why don't you bring the regiment up to the colors?" Let not the Church lead in an effort to perpetuate that *sui generis* horror, the American saloon. Some of us seem much concerned for the comfort of our brethren from Europe. I know that over there they wouldn't change their Sunday to suit the notions of any of us who might be sojourning among them. Those who don't like it here are at liberty to go back. But there are some among us who are so fond of those people that they would rather danger stared their own in the face than displease the alien born.

Let the Church bend itself to making the other six days in the week better, not to making Sunday worse. Let us try to find a way to make the saloon less dangerous on week days. Let us go forward. Take the regiment up to the colors.

THE NEZ PERCE MISSION.

Rev. J. A. Hedges.

Situated on the banks of the Clearwater River, about twelve miles east of the thriving city of Lewiston, Idaho, is the historic old ruin shown in the picture. It is the old log cabin where

OLD MISSION HOUSE AT LAPWAI, IDAHO.

Henry Spalding and his devoted wife commenced their labors among the Nez Perce Indians in 1837. Near by is an old apple tree that was planted at about the same time the cabin was built, the seed of which was probably brought from New York state by the young couple.

The story of the Nez Perce mission, though somewhat familiar to most religious workers, is yet an interesting one. It commenced in reality with the Lewis and Clark expedition in the early part of last century. These men, camping for a month or more among the people, spoke to them, among other things, of the wonderful White Man's Book which told of the Way of Life, and the manner of obtaining it.

Practically the story commences with the journey of some Nez Perce and Flathead Indians to St. Louis in 1834 to find the Book of which they had heard both from Lewis and Clark and from trappers and traders. Their appearance on the streets of that then struggling village made a great sensation. Coming as they did from the western slope of the Rockies, through the territory of many hostile Indian tribes, and on such an unheard of errand, it was with difficulty that their story was believed.

They were shown all the sights of the city, taken to the theatres and loaded with presents, but neither saw nor obtained the book they sought. Surely no more pathetic cry in missionary annals ever rang out in the ears of the church than that which broke forth in the well-known words of the strangers as they were departing: "We came to you with one eye partly open; we go back with both eyes closed and both arms broken. Our people sent us to obtain that Book from heaven. You took us where women dance as we do not allow our women to dance, and the Book was not there. We are now to return without it, and our people will die in darkness."

That voice of weeping did reach the ear of the church. Its Macedonian cry was heard by more than one Paul, and several of the mission boards prepared to send messengers to carry the glad tidings with eager feet along the mountain crests of the West. The Methodists were the first to respond to the call, and sent forth, in 1835, the Rev. Jason Lee, an intrepid missionary worker, who established his mission station at the Dalles, Oregon, farther west than the region occupied by the Nez Perces. He, however, did a great work among the other Indian tribes of the Pacific coast, as well as among the white settlers. By the Methodist denomination he is regarded as having done as much to save Oregon to the United States as did Marcus Whitman, and perhaps with good reason.

In 1836, Dr. Marcus Whitman, who had the year before been out on an exploring expedition in the Rocky Moun-

tains, in the interests of the American Board, was commissioned by the latter as a missionary to the Indians beyond the Rockies. Having induced the Rev. Henry Spalding, a young clergyman who had been sent to labor among some of the Indian tribes of New York state, to give up his mission to these and go with him, they, with their young brides, started from St. Louis in May, 1836, on their memorable missionary journey. It was a journey that was to prove not only of immense value to the religious history of the Pacific Northwest, but also to the commercial and territorial interests of the United States. They left St. Louis with a convoy of traders of the American Fur Company, who tried to discourage them in every way, and once passed by them on the Missouri River with the avowed intention of leaving them behind, so that it was days before the missionaries caught up with them. Thus they made their way over swollen streams, across bleak prairies, and through the territory of hostile Indians, Mrs. Spalding fainting sometimes from sheer exhaustion and weakness, and once left to die, yet pushing ahead with a perseverance born of God.

When they reached Fort Hall, an old Hudson Bay Company fort on Snake River in Idaho, they rested for some days, but finally pushed on in company with trappers and traders of the Bay Company until they reached the vicinity of the present city of Walla Walla.

Here Dr. Whitman and his wife settled at a point called Waulatpu, where they erected a mission station, and where they subsequently met martyrdom at the hands of the very Indians they had come to benefit. Mr. and Mrs. Spalding went on one hundred and fifty miles farther up the Snake River. They pitched their camp for the first time in the beautiful valley of Lapwai Creek, some three miles from where it empties into the Clearwater River, one of the principal tributaries of the Snake.

Already, at Fort Hall, they had fallen in with a large band of Nez Perces, who received them with great kindness from the very first, and traveled with them to their present destination, so that they were known to a large number of the tribe before setting foot in the territory. Shortly afterward they put up the rude log cabin shown in the picture, at the mouth of Lapwai Creek, and perched on the banks of Clearwater River. The writer can scarcely tell with what awe he stepped into the rough interior but a short time since, and looked on the rude handiwork of Mr. Spalding and his Indian assistants. Part of the chimney and the old fire-place is still standing, made of rough stones, and cemented with what looks like mud from the river. The logs are huge affairs, roughly hewn and unevenly laid, with the cracks stopped up with mud. The floor is all gone, if indeed there was ever more than a dirt floor. Here in this rude cabin Mr. and Mrs. Spalding taught and prayed and labored for eleven years. They gathered many hundreds of the Indians together from time to time, and taught them to read and write as well as instructing them in the precious Book.

The accounts of these days are pathetic and touching. While Mr. Spalding was engaged in the fields. teaching the Indian men how to farm and cultivate the fields so as to give them settled employment and settled habits, Mrs. Spalding, frequently with a babe in her arms, would teach the women and children, and men, too, in the house, instructing them in cooking and sewing and general housework, as well as in other things. How well they did their work is shown to-day in the neat farms and farm houses of many of the tribe, and in nearly six hundred Christian Nez Perces, together with the many hundreds who have gone home in the years past. Truly, the Book for which they went in search has been an untold blessing to these people. After laboring for eleven years, there came that

NEZ PERCE WOMEN AND CHILDREN.

dreadful uprising of the Indian tribes in which Dr. Whitman and his wife fell victims to the murderous thirst of the Cayuse Indians. The faithful Nez Perces stood between Mr. and Mrs. Spalding and death. Under their guidance they made their way into Oregon, where they lived for many years.

Mrs. Spalding died there in 1857. She always maintained a deep interest in the tribe, and their affection for her was unbounded. Many of them visited Oregon while she was living for the sole purpose of seeing and talking with her. Mr. Spalding sought to renew his labors among the Nez Perces several times, but was unsuccessful, being restrained once or twice through government influence. In 1870, he was permitted to return to his beloved people, and from that time to the day of his death, in 1873, he was continually receiving into the church great numbers of the Indians. During all the years that had elapsed since his forced departure, in 1847, the seed which had been so carefully sown had remained and now brought forth an abundant harvest.

The great ingathering was begun through the labors of Henry Waters, a converted Yakima, who had come to win the Nez Perces back to the truth. His faithful preaching awakened long-slumbering desires in their hearts for righteousness, and bitter were their tears of repentance. Near the new thriving white town of Nez Perce, the whole tribe gathered together to hear the preaching of this converted Yakima, and the place became a veritable Bochim, the people weeping and wailing for their sins day and night. Soon Mr. Spalding appeared, and the great work of ingathering continued for a long time.

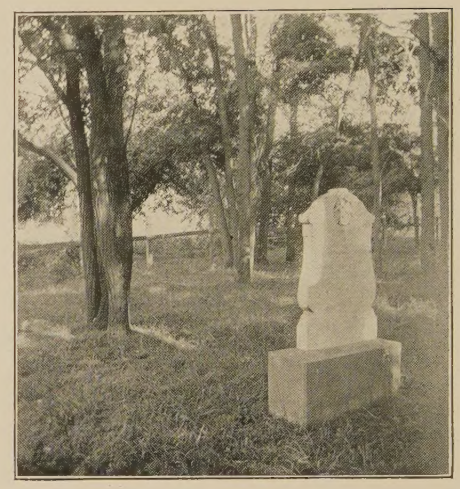
The Nez Perces had indeed found the Book. The mission of the few has truly been productive of marvelous results, and to visit one of their annual camp meetings, as the writer has done, and to see hundreds of clean looking, prosperous and intelligent men and women sitting clothed and in their right minds, singing praises to their Redeemer as few white assemblies do, is indeed a great privilege.

After Spalding's death the mission was continued under the care of Miss Sue McBeth. This missionary heroine died in the early nineties, leaving her work to her sister, Miss Kate, who, with her niece, Miss Crawford, a former student of the Moody Bible Institute, is still carrying on a school for the training of Indian ministers and elders. The lives of these faithful women are as full of interest as those of Mr. and Mrs. Spalding, but we cannot notice them at this time, much as we would desire to do so.

LAPWAI INDIAN CHURCH.

Not over a hundred yards from the cabin where Spalding and his wife commenced their work sixty years ago stands the handsome church shown in the picture. It is nicely painted, both inside and out, and has a sweet-toned bell that can be heard on a Sabbath morning calling the people for miles around. The interior, which is papered in good taste, has fine oaken pews, a good organ, suitable pulpit, Sunday school library, and carpeted floor. It has a membership of one hundred and fifty, a Sabbath school composed of the entire membership, a good Endeavor society, and holds weekly prayer services, all maintained and conducted by the Indians themselves. This is only a sample of similar churches scattered at different points among the tribe, all well-appointed and ministered to by Indian pastors, and served by as faithful and intelligent a body of officers as any church in the land. Truly, we can stand back in wonder and amazement and exclaim, "Behold what God hath wrought!"

Not far distant from the old Spalding cabin is a small cemetery, in which Mr. Spalding is buried. The cemetery is fenced and kept in fair condition by the Indians, who still revere the memory of their first missionary. The picture represents the stone at the head of his grave. It bears but a simple inscription, recording the day of his birth, the date of the beginning of the Nez Perce mission, and the time of his death. Many men who have done far less than he have costly monuments erected to their memory, but perhaps it is well that the faithful servant of God should be buried with his work as his own best monument.



SPALDING'S GRAVE.

WORKING WITH BOYS.

Philip E. Howard.

III. TEACHING A BOY TO WIN OTHERS TO CHRIST.

Winning a boy to Christ is one step; teaching him to do similar work with and for another boy is the next step. For it must not be taken for granted that a boy who has given himself to Christ will intuitively know how to reach another boy for Christ. He may, indeed, know how, but it is a part of the privilege and duty of those who are working with a boy to give him special training in this work of winning souls, in order that he may begin his Christian life with its chief work holding first place in his mind.

Many a boy has given himself to Christ only to find that his new-found joy is not supposed to be communicable by him to other boys of his own age, judging as he will by the lack of emphasis laid upon what he is expected to do in that direction. He becomes faithful in attendance upon the church services, correct in his deportment, and quite as devoted to his faith as the grown folks about him, but ordinarily he, in common with them, and because of their example, will miss the greatest privilege of his new life—the winning

of others to its loving Giver. Careful training is needed just here. And careful training will give results.

Certain facts as to boy nature are guide posts to the right way of reaching a boy with the evangelistic idea. It may be assumed that the boy is always glad to let other boys know, individually, when he gets a present of a new knife. If he owns a first-class foot ball outfit he does not hide it from view, but he is likely to wear it in season and out of season. Whatever material possession he acquires is rarely withheld from his playmates. Experience with boys in the things of the spirit confirms the conviction that a boy is generally willing and sometimes eager to tell other boys, individually, of what Jesus means to him.

The spirit of indifference is rarely found in boy-life. Enthusiasm is rather the rule. Life is new and intensely interesting to a boy, and he does not share in the wearied and sometimes cynical views of older folks. He will not think of so many false reasons why it is hard to speak to others personally about Christ as a grown man will. If Christ is real to him, he can make him real to another boy, and he makes little fuss about it.

In the light of these facts it remains for one who is training a boy in speaking to other boys individually for Christ, to utilize and to assume as a means at the start, these natural boy tendencies. One organized group of boys may serve as an illustration of what special training can do in this phase of boy work.

A boys' guild had been in existence several years in a large city church. The guild stood for the upbuilding of the boy spiritually, mentally and physically. At one of the regular meetings the leader announced that at its close he would like to see for a few moments every member of the guild who was also a member of any church. The line of church membership was used simply in order to get at the boys who had publicly confessed Christ. Was it at all significant that just twelve boys responded to the call? Seated in a room apart from the other boys, who were proceeding with the athletic exercises of the evening, the twelve gathered about their leader. He was not much more than a boy himself, and there was close sympathy between the young fellows and himself.

"You are asked to meet here," said the leader, "because it seems to be only right that the Christian boys of the guild should try to win other boys to Christ. I want to ask you to meet with me in this way occasionally, and each boy can tell us of any boy whom he would like to speak to about his Saviour. We can talk over the best way to reach him, and no doubt help each other to do our best. You need not mention names, but just tell about any difficulties that stand in the way of winning the boy to Christ, and let us know from time to time what progress you make. Do you think of anyone now?"

There was an immediate interest in the plan.

"I know a fellow," said one, "who doesn't care anything about such things, and spends his time fooling around. He laughs when I talk to him."

Then the boys fell to discussing this case. They themselves suggested one means after another—a good straight talk, an invitation to the guild, an attempt to quicken the boy's ambition by showing how much he missed by his present course, and other like hints. The leader gave a suggestion where it seemed desirable, or a warning at one danger point or another, and at last the meeting adjourned, with at least one boy fairly well equipped for taking up his difficult task, and encouraged by earnest prayer as this band for personal work finally knelt together in supplication for the youngster who wanted to win his companion for Christ. He had given careful thought to his problem, he had heard the suggestions of other boys, and of the leader, and had been stimulated to go

ahead. This was indeed teaching and training.

No records of this band were kept, but it is definitely known that a considerable number of boys were won for Christ by the direct effort of members of the band. Cases were considered in meeting after meeting. One bright afternoon the leader was standing on a street corner near the church when one of the members of this little group rushed up to him excitedly. Had there been a foot ball victory?

"I've got him," cried the boy, with the grip of his older friend's hand. "He wasn't easy, but I kept at him, and he is coming in!"

"Good, good!" exclaimed the leader, "I am very glad."

The boy's eyes sparkled. He was only fifteen years old. It meant something to him when he had won a victory for his Master.

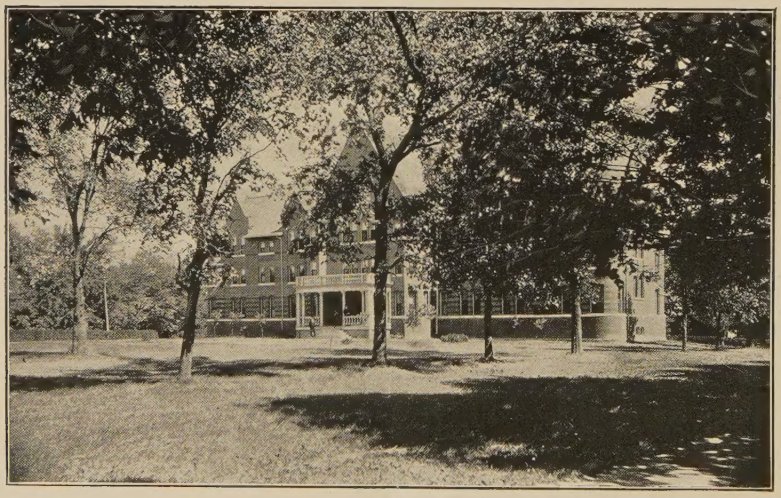
"And you'll keep it up, won't you?" asked the leader.

"Yes, sir," said the boy emphatically; "there's another fellow I'm trying for."

In truth, there is always "another fellow," and the boy at your side in your work with boys may be just the one to bring him to Christ. Will you take the trouble to teach him how?

A SCHOOL FOR CHRISTIAN EDUCATION.

James W. Fifield.



Wheaton College is located at Wheaton, Ill., twenty-five miles west of Chicago. It is one of those quiet, healthful towns, where air and trees and fields seem to speak of books and good morals. Everything about is a tonic for both mind and body. Near enough to the great city to hear its roar and catch its speed, yet far enough away to be separated from its allurements and moral filth. There are no saloons in the place, there are no gambling dens. It is just the spot for young people to go and have their lives sheltered while character is being formed so that it will be strong to resist temptation. And the power to resist temptation must be within—in the strength and purity of character gained in noble influences in youth.

Wheaton College is blessed not only in its location but also in its teachers. It has a fine atmosphere without, and

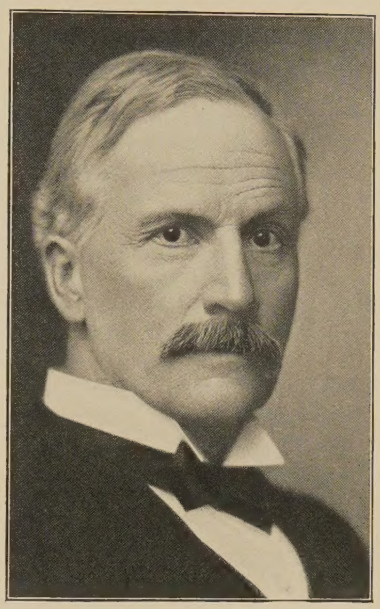
an equally fine one within. The buildings are large and inviting. Acres of land about give room for trees and walks, as well as for healthful outdoor sport. Yet buildings and trees and fields do not make a college. The *college* is within all these, in the general spirit of the place, and in the teachers who meet with the students and impart to them their ideals and interests.

There must be, too, every facility for mind development—the full library, the laboratories, the latest gifts of scientific research. And all these, along with the equipments of many other schools, are found at Wheaton.

But the distinctive thing about this college is its religious life, its spiritual atmosphere. The teachers are all consecrated Christians. On the very stones of the main building have been carved the words, "For Christ and the church." And that this noble sentiment is carved upon the lives of those who study here, the strong Christian character and the large number of its graduates who enter distinctively Christian work testify. It is a religious place. God is known upon its hill. There is a constant brooding over the students with the purpose of bringing them into a fuller experience of spiritual riches. Yet do not misunderstand me by thinking that this is a place of weak sentimental piety. Were you to read the list of the alumni you would see that it is a factory of rugged and purposeful life.

The president of the college is Rev. Charles A. Blanchard, D. D., who is known throughout America as a strong and noble man. His associates are full of a like enthusiasm for service. The fact of the tuition fees being low, and the salaries paid consequently small—Wheaton being a college especially for poor boys and girls, many of whom work their way through—discloses this important truth, that they are not there for what they can get out of it, but for what they put in.

A school like this that educates the poor and aspiring youth of our nation



President Blanchard.

should be close to the purses of those who love our land and yearn for its highest usefulness. Many have come to this college having little except capacity, and they have been kindly received and their emptiness made full. I know numbers who have been there and have worn poor garments while clothing themselves with the robes of power, and they are now out in life doing valiant service, like some Elisha with the mantle of Elijah.

Wheaton has numerous forms of self help so that the poor have a way open to them, among others an industrial department wherein are printing presses and many earn their education by setting up type. Having a preparatory department, as well as the full college course, the young are taken in all their rawness and by a gradual process changed into ripeness. It is a jackscrew process by which they are lifted from ignorance into knowledge and sent forth on a high level of purpose and conduct.

In 1884 I was a poor boy working on a farm in Michigan. By starting out early and toiling all day and often until late into the night, I could, as a lad, earn

thirteen dollars a month. My father was dead and to his grave on the hill-slope by the country schoolhouse we brought our flowers and our tears. He was a good man and left as a heritage for his fatherless boys the memory of a strong, self-reliant Christian life. We had little money and our farm consisted of only three acres. But if there was not much soil beneath our feet there was a great sky above our heads, and ofttimes we looked into it when things around seemed narrow. There is always one way to look where space is large, space that no one can buy or sell. We were taught to love God and to read good books, and such teaching always creates aspiration and fills the soul with dreams of usefulness. Yet where could a lad go and what could he do? He does not know what he is fitted for. While God has given each one a gift, yet the treasure is buried within and we do not know our latent possibilities. One value of the college study is to enable one to get hold of himself so that he may know himself—what his God-given gift may be. Ah, how many live unhappily and are not largely useful because they have never found themselves, and so they truly never find the world.

It was a great and grand day for me when from the back seat of a country church I listened to an address on the value of education and the possibilities of securing one. I had often heard the ministers exhort, but they were always talking of going to heaven while I wanted to go to school first. A college may be on the way to heaven, on one of the most certain ways also. All over the land there is not enough practical helpfulness in our churches. People need to be told not only what not to do but what to do, and how to do it. An address on education and the naming of a Christian college within the reach of the poor may be the opening of one of the gates of pearl to the new Jerusalem. It was such an address I heard from President Blanchard of Wheaton College, and although Illinois seemed far away, yet I was determined to be true to the vision of that hour.

I entered the college and was there for five years. Being poor I had to work for much of my board and room rent, yet the kindness of all made the load light and those years are among the most pleasant of my life. The time I spent at Wheaton, and a close acquaintance with it ever since, have given me these three fundamental truths concerning this school: the influences are entirely wholesome, the

THE GYMNASIUM.

work is thorough, and it is within the reach of the poor. It has the spirit of and is seeking to do a like service with the schools of Northfield. Indeed, it is the Northfield of the interior states. And we need such schools all over the land, for the young people of the rural regions cannot go far from home. When I recall the large number of helpful lawyers, the consecrated ministers, the reliable business men, the doctors and nurses, people in all walks of life who are living useful lives and serving their age because for a time they were in this school, it would seem that the value of such institutions is beyond all compare. And I would not exalt this school above others, for there are many Christian colleges for the education of American youth doing just such a noble work. Yet this one is worthy of a very wide regard. Both because of its growth and its very small endowment, it needs the support of those who desire to make investments in life and who are seeking opportunity for using helpfully the money God has given them.

Wheaton College has recently come before the public in a new way, as there is being held there each summer a conference of Christian workers. Last year the meetings were largely attended, and God's blessing was very manifest. Revs. G. Campbell Morgan, R. A. Torrey, James M. Gray, and others were on the program. There is need of a central place of meeting in the interior states and Wheaton is admirably fitted for such a gathering. The conference this year will probably be in August.

As we open the new century and feel the pulsing of its eager life, each one who loves righteousness and believes in the kingdom of heaven, should gird himself anew for more valiant service. Any work that ministers to men in the spirit of Jesus should receive our full support. Our vision must be broad, and of the forces making for righteousness which are worthy of our prayers and gifts are the Christian colleges, and among the most useful of these I am glad to place this one of opportunity and piety, of scholarship and helpfulness, at Wheaton, Illinois.

TYPES OF TEMPTATION IN SCRIPTURE: THE LORD'S TEMPTATION.

Rev. Handley C. G. Moule, D. D.

The temptation of the first Adam was our study in the second of these papers. Let us give a brief space now to the temptation of "the second man, the Lord from heaven."

On purpose we will be brief. The ground is awfully holy; let us not talk much while we are upon it. And the details of the scene are many of them, extremely mysterious, with a sort of mystery for the treatment of which this is not the place. For example, there is the mystery of the Lord's sight of "all the kingdoms of the world in a moment of time" (Luke iv. 5). There is the yet greater mystery, that the tempter should be able to say, in any sense which had truth enough in it to make it a temptation, "All this power I will give thee; for that is delivered unto me, and to whomsoever I will give it" (verse 6). Our simple purpose will be satisfied if we just take the narrative (which must have come, in the first instance, from the Lord Jesus alone) as a record of mighty facts, and then study the message of the facts to us.

We have, then, first the solemn, searching fact of the allotment of temptation to the Son of God. Even He is not to be exempt. The test of the Father, the enticement of the enemy, must be applied to even Him. The King must needs be tempted; then let not His followers complain.

"From this there can be none exempt,
'T is God's own wise decree;
Satan the weakest saint will tempt,
Nor is the strongest free."

But then, blessed be the name of our King, "he is able" now "to be touched with the feeling of our infirmities, for he was tempted in all points like as we are, yet without sin" (Heb. iv. 16). Our experience is His. His sympathy, *all the stronger for His sinlessness,* is ours.

Then we have the fact that the holy tempted One is assailed by the tempter, with consummate skill, on the side of His holiness. He is tempted to satisfy His great hunger, not anyhow, but by an exercise of wonder-power *as an evidence that He is the Son of God.* The enemy's inner aim is to beguile Him out of the attitude of waiting on His Father into the attitude of self-chosen and hastened action. But this is veiled; and it is veiled thus—let Him give a miracle-proof of His Sonship. Then (taking St. Luke's order) He is tempted to leap into universal empire by an act of vassalage to one who assures Him that he is God's delegate in these matters; "it is *delivered* unto me." This was an enticement addressed to the noblest possible aims and hopes; would it not be an infinite blessing to the "kingdoms of the world" that He should be their Sovereign, *and at once?* Then, on the "turret" of the temple, He is invited again to evidence His Sonship, and in connection with the holiest of tests, the willing ministry of angels guaranteed by a Scripture promise. Were not these attacks skillfully delivered? Did not the tempter, in a certain sense, and within certain limits, *know* his Object of assault? We have noticed in earlier studies that the enticement from beneath can come to us through things given to us from above. It was so with "the golden pomegranates of Eden." It was so with the divine Sonship and the divine royalty of the Lord Jesus.

"Every man has his price," was the cynical remark of Charles II. He meant, not that everyone will do wrong if you will give him enough money, but that every man has some object so dear that you can go to him and get him to violate conscience, more or less, if only you will promote that object for him. "Do this little trifle for me, and I will see that your philanthropic schemes never lack money; do this for me and I will lend you my whole influence for your Christian work, and you know how great that influence is." Noble natures have vulnerable points in their very nobleness. There is no ultimate safety even in the nobleness; there is none outside the Lord and His Word. And He, *by experience,* understands the danger and the need.

Then, we have the fact of the Lord's way of victory. It is a very wonderful study. The one solitary weapon which He uses, what is it? It is the Written Word. I do not think we can ponder this fact too carefully, especially in our day, when even excellent people are telling us that we have to learn, in the light of "criticism," that there are untrustworthy as well as trustworthy parts of Scripture, and that we must somehow distinguish them. It is impressive and reassuring to turn from such suggestions, and listen to the Lord Jesus Christ, quoting the words of Deuteronomy, three solemn times, as the reason for His replies, and with the simple formula, "It is written." Think this over; weigh its testimony to the mysterious quality of the Bible, its absolutely unique character, as "the sword of the Spirit" (Eph. vi. 17) in the spiritual combat. And then go back to it, not merely to say, "I decline to accept in a hurry the last critical theory which discredits Scripture," but to say, "Here is the sword of the Spirit; I will use it myself against my enemy to-day."

"Let me see thy sword," says Great Heart to Valiant in the "Pilgrim's Progress." "Ha! it is a right Jerusalem blade." "It is so," says the other, fresh from his victory. "Let a man have one of these blades, with a hand

to wield it and skill to use it, and he may venture upon an angel with it."

"With a hand to wield it, and skill to use it." Those notable words lead us to the last great fact emerging from the record of the temptation. The Lord met the tempter with the Scripture as His only sword. But how was He prepared for the true use of His weapon? By the fulness of the Spirit, and by the great fast in the desert. "Full of the Holy Ghost, he was led by the Spirit into the wilderness." The message to us, what is it? That for us, too, if our Bible is to be assuredly our victory over the evil power, it is urgently needful that we so open our spirits to the Eternal Spirit that God shall be in us of a truth, and that this blessed Presence shall be cherished and developed in a life of which the Lord's Fast is the perpetual type, the life of holy watching and holy self-control.

STUDIES IN THE EPISTLES OF PETER.

Rev. J. H. Jowett, M. A.

BRINGING US TO GOD! 1 Peter iii. 18-22.

The concluding passage of this great chapter is like a landscape in the uncertain light of the early morning. Here and there the black shadows still linger and prolong the night. The hollows are filled with mist. A prevailing dimness possesses the scene. From only a few things has the veil dropped, and their lineaments are seen in suggestive outline. On the whole we are dealing with obscure hints, with partial unveilings, which awaken wonder rather than convey enlightenment. Perhaps in the present stage of our pilgrimage an open-eyed wonder is more fruitful than an assurance begotten of broader light. Assurance may nourish sluggishness; an expectant wonder disciplines the powers to a rare perceptiveness. But amid all the indefiniteness of the revelation, there are two or three visions which are sufficiently clear to enrich our thought and life. We have glimpses of the Lord in a three-fold activity. We see Him engaged in His redemptive work among men upon earth: *"Christ also suffered for sins once, the righteous for the unrighteous, that he might bring us to God."* We behold Him ministering to spirits who have left the sphere of earth, but who are not yet in reconciled fellowship with their God. *"He went and preached unto the spirits in prison."* And we see Him again on the throne of His glory receiving the willing and jubilant homage of the mystic powers who surround the sovereignty of God. *He is "on the right hand of God, angels and authorities and powers being made subject unto him."* Let us contemplate these three relationships.

1. "Christ also suffered for sins *once*." There is a reference to some distinct and definite historical event. To the apostle there was a certain nameable season when our redemption was achieved. The sufferings of the Master were infinitely more than momentary incidents, reflecting the permanent mood of God. Christ's sufferings were altogether unique. They were paralleled by no previous happenings, and they would never be repeated. "Christ suffered for sins *once*"; something was done, done "once," and done for ever. Therefore Gethsemane and Calvary are gravely and uniquely significant. They are more than the tempestuous ending of a noble and laborious life. Behind their appalling externalities there are more appalling conditions. Behind the loneliness of the garden there is the more awful loneliness of the soul. Behind the blackness of Calvary, there is the deeper darkness of the spirit. The real movements of redemptive ministry are not to be witnessed in the material

setting of the crucifixion. The human and material environment of the Master's death has dominated our thought too much. I do not think that the material incidents of Gethsemane and Calvary were essential to our redemption. I believe that if Christ had never been betrayed by one of the twelve, He would still have died for our sins. I believe that if He had never suffered the brutal accompaniments of mockery and blasphemy, and the loathsome coarseness of contemptible men, He would still have died for our sins. I believe that if He had never been crucified, He would still have died for our sins. I believe that if He had finished His ministry in public acclamation, instead of public contempt, He would have still passed into an outer darkness, into an unthinkable loneliness, into a terrible midnight of spiritual forsakenness and abandonment. He came to die, came to pass into the night which is "the wages of sin," and what we men did was to add to His death the pangs of contempt and crucifixion.

"Christ suffered for sins once." But could not sin have been forgiven without the sufferings? Could not sin have been forgiven without abandonment? Might we not have had our forgiveness without that cry of "forsaken"? I ask the questions not because I can answer them, but in order to awake a reverent wonder and a fruitful awe. This I know, that cheap forgiveness always lightens sin. Flippant forgiveness gilds the sin it forgives, and the sorest injury we can do to any man is to lighten his conception of the enormity of sin. The only really healthy forgiveness is the forgiveness which pardons sin while at the same time it reveals it. This, at any rate, is one of the commanding glories of evangelical religion, it never makes light of sin. Nowhere does forgiveness shine more resplendently, and nowhere does sin gloom more repulsively than in the redemptive love of Christ. In that love we behold both the horrors of the midnight, and the quiet sunny glories of the noontide. "Christ suffered for sins once," that sin might never be glozed and veneered. In obtaining our forgiveness by His death, the Lord Christ revealed His love and unveiled our sin.

"Christ suffered for sins . . . . *that he might bring us God."* By the power of His redemption we can make our way home. He is "the way"; the road has been opened for us by the ministry of His grace. He is "the truth"; in His redemption truth was not dimmed but glorified. He is "the life"; in His grace are to be found all the resources for raising the dead into the renewed and glorified estate of children of God. He suffered "that he might bring us to God." All that need be said about that gracious "bringing" is just this, that in Jesus, answering the call of His redeeming grace, men and women in countless numbers have turned their faces home, and are making their way out of the deadening bondage of sin into the "glorious liberty of the children of God."

"Far, far away, like bells at evening pealing,
The voice of Jesus sounds o'er land and sea;
And laden souls, by thousands meekly stealing,
Kind Shepherd, turn their weary steps to Thee."

2. And now the sphere of our vision is changed. Our minds are turned to another aspect of the saving ministry of Christ. The Saviour has died. "The great transaction 's done." He has suffered for sins "once." Forgiveness is offered to all. What of those who have departed this life, and have never heard the news of the great redemption? Men have sinned against their light. They have revolted against the Master. But they have lacked the unspeakable advantage of hearing the story of redemptive love. Are they to have no chance? The souls *"which sometime were disobedient . . . . in the days of Noah,"* are they to suffer for their disobedience, deprived altogether of the min-

istry of Christ's redemption? Let the question be stated with perfect frankness—are the sinful, who have never heard of Jesus, to pass into the darkness of a final destiny, a darkness which will never be illumined by the gospel and ministry of redemption? Here is the scriptural answer to that painful quest,—*"He went and preached unto the spirits in prison."* I know we are dealing with dim hints, and not with bright revelations, but from those words one thing is clear to me, that final judgment is not to be pronounced on any until they have heard of the redemptive love of Jesus, and have had the offer and opportunity of accepting it. No man's destiny is to be fixed until he has heard of Christ. The "spirits in prison," who have not heard the gospel of redemption are to hear it in their prison-house, and are to have the gracious offer which is made to you and me to-day. I know the objection which is taken to this interpretation. It is said to weaken the urgency of foreign missions, to make men sluggish in the labor of taking the gospel of light to unillumined tribes and peoples. If the offer of salvation is to be made to the ignorant on the other side of death, what special urgency is there for strenuous labor in the present? That is how many men have reasoned, and how many men reason to-day. If the unenlightened heathen are not swept into hell, the burden of the situation is lightened, and the strain is relaxed. It is a terrific motive to conceive that the unillumined multitudes are dropping over the precipice of death into everlasting torment. And that has been the conception of many devoted followers of Christ. I was reading a book the other day in which the writer made the terrible declaration that three million of the heathen and Mohammedans are dying every month, dropping over the precipice into the awful night, swept into eternity! Swept into what? If they go out with unlit minds and hearts, are they never to see the gracious countenance of the Light of Life? "He went and preached unto the spirits in prison." Again I ask, does this destroy the urgency of foreign missions, and will it lull the heart of the Church to sleep? My brethren, God help us; where are we if the motive of our missions and ministry is to save people from the fires of hell. Apart altogether from salvation from torment, is the Master Himself worth knowing? Supposing we could now be assured that every soul in the heathen world would be hereafter rescued from the torments of hell, is there nothing in our Gospel which shapes itself into an urgent and all-constraining evangel? Why, seek out some ripe, old saint, who has deep and intimate intercourse with the Lord; let her open her heart to you about the glories of her faith; and you will discover that the word "hell" has dropped out of her vocabulary. She is so absorbed in the glories of her Lord, so possessed by the delights of daily companionship, so engaged in carrying her own God-given comfort to the sorrows of others, that the house of torments has no place in her heart. If you ask her the the nature of the evangel she carries about with her, this will be her reply:—

> "God only knows the love of God,
> O that it now were shed abroad
> In every human heart!"

My brethren, the real missionary motive is not to save from hell, but to reveal the Christ; not to save from a peril, but to proclaim and create a glorious companionship. Here is the marrow of the controversy, concentrated into one pressing question,—*Is it of infinite moment to know Christ now?* Assume that there are now men and women in the heathen world, who are to remain upon the earth for the next twenty years, and it is in our power to make those twenty years a season of hallowed fellowship with the Lord, is it worth the doing? Even further assuming that if they pass through death unenlightened, they will hear the message of reconciliation in the beyond, is it worth our while to

light up those twenty years with the gracious light of redemptive grace? My brethren, what is the money-value of an hour with the Lord? I do not address my question to the unredeemed, for the unredeemed have no answer, and in them the missionary-motive has no place. I speak to those who have accepted the offer of reconciling love, and who know the power of the Lord's salvation, and of them I ask—What is the money-value of an hour with the Lord? "Beyond all knowledge and all thought." Carry your values across to the regions of ignorance and night. To be able to give one "day of the Son of Man" to some poor old soul in heathendom; to lighten one day's load; to transfigure one day's sorrow; to lift the burden of his passion; to create a river of kindliness; to light his lamp in the evening-time, and to send him through the shadows in the assurance of immortal hope,—is it worth the doing? "A day in thy courts is better than a thousand." Such is the value of a day with the Lord. We are stewards of the mysteries of grace. Because we have them we owe them. Woe be to us if through our thoughtlessness we leave our fellow men in days of burdensome terror and night, when by our ministry we might have led them into the spacious peace and liberty of the children of light.

3. And now the sphere of the Lord's activity is again changed. The apostle next turns our minds to the Lord's enthronement and dominion. He *"is gone into heaven, and is on the right hand of God, angels and authorities and powers being made subject unto him."* I need that conception of the Christ! I know Him as a Sufferer, despised and lonely, sharing our frailties, and hastening on to death. I know Him as "a man of sorrows and acquainted with grief." I need to know Him as the risen and glorified King, moving in supreme exaltations, receiving the glad and reverent homage of "the spirits that surround the throne." I have seen Him weep; I have seen Him wearied at the well; I have heard Him cry "I thirst"; I have heard the still more awful cry "Forsaken!" Now I would see Him, "with a name above every name," "highly exalted," "angels and authorities and powers being made subject unto him." My brethren, we are timid, and nerveless, and hopeless, lacking in spiritual energy and persistence, crawling in reluctance when we ought to speed like conquerers, because we do not realize the majestic lordship of our King. "All power is given unto me in heaven and on earth." What kind of followers ought that to create? Surely it ought to be creative of disciples who can "strongly live and nobly strive." Soldiers will dare anything when they have confidence in the strength and wisdom of their general. His commands are their possibilities, and they are eager to turn them into sure achievements. We have a brave Captain, seated upon the throne, and exercising universal sovereignty. Surely we ought to march in the spirit of assured conquest. We ought to attack every stronghold of sin with a confidence as though the dark citadel were already falling into ruin. The Lord wishes His disciples to begin all enterprises in the knowledge that victory is secured. "Believe that ye receive them and ye shall have them." That is the spirit of victory.

All this redemptive power may become ours by baptism, but not the baptism that consists in any outward sprinkling or external cleansing. "Not by the putting away of the filth of the flesh." We need to be lifted above the filth of the spirit, and so the baptism must be an inspiration. There must be poured into our life rivers of energy from the risen Lord. That cleansing flood will create within us moral soundness. We shall attain unto "a good conscience." Our lives will be set in "interrogation toward God." Our souls will be possessed by a reverent inquisitiveness, and they will be ever searching among the deep things of God.

LARGEST CITY CHRISTIAN ENDEAVOR UNION IN THE WORLD.

Allan Sutherland.

The Philadelphia Christian Endeavor Union, which for several years has enjoyed the distinction of being the largest city union in the world, began its life at a preliminary meeting, April 9, 1888, held in the West Spruce Street Presbyterian Church.

Early in the following year the young organization, then numbering less than forty societies, sent an invitation for the next International Convention. The invitation was accepted, and the Eighth Annual Convention was held in July, 1889. Over 6,500 delegates came together, and many foreign countries were represented.

As a result of this Convention, a great impulse was given to the Endeavor movement in this city, and, seconded by the energy and ability of successive Lookout Committees, the advance has continued, so that the latest reports show a total membership of over five hundred and fifty societies—two hundred and eighty-five Young People's, one Senior, two hundred and twenty-four Junior, twenty-six Intermediate, three Mothers', four Floating, and eight Special. Included in these are two societies in the Institution for the Blind, one in the Magdalen Home, one in the Florence Crittenden Mission, one in the Sunday Breakfast Association, one of conductors and motormen, and one in the Chinese and Italian Missions. Grace Baptist Temple has fourteen flourishing societies, of which one is a senior, and two are juniors, with a membership of seven hundred. These societies all combined represent a membership of twenty-six thousand active, earnest workers "for Christ and the Church."

This Union, which is divided into nine branches, each meeting once a month and all uniting in a quarterly gathering, is not only the largest of its kind in the world, but it is admitted by the leaders in the great Christian Endeavor movement that no city union is more thoroughly organized, and better equipped to do effective service than is the Philadelphia Union.

CHINESE AND ITALIAN MISSIONS

The first Chinese Christian Endeavor Society to be formed in this country outside of San Francisco, was organized a year ago by the Christian League Mission, of which Rev. Frederic Poole is leader. The Chinese name for the Society is "Min Lai Whui." The most gratifying feature of this Society of young Christian Chinamen is perhaps in the fact that it is proving to be a training school for missionaries, and several are gradually being prepared for missionary work in their own land among their countrymen. One of its members returned to China several months ago, with the intention of preparing himself in a Mission School in Canton for mission work there, but he was met with great opposition by the members of his family, and suffered bitter persecution that tried his Christian faith most severely. He remained faithful, however, and refused to turn to the worship of idols again, but instead destroyed all the images in his house. This so angered his people that they adopted methods of persecution that resulted in his death.

Another of the members, Mr. Choy Foo, is determined to take his place, and at a recent meeting of the Society it was decided that his Christian countrymen here should support him while preparing for his future missionary work in Canton. These young Chinese Christians are taking a deep interest in the evangelization of their countrymen, and under the guidance of Mr. Poole are becoming imbued with the true missionary spirit. The appeal for aid from the starving millions of Chinese in the Shansi Province met with a prompt and generous response from this little band, which sent a donation toward the relief fund.

Another very interesting work is the Italian Presbyterian Mission, Rev. Felix B. Santilli, pastor. They hold prayer meetings every Thursday evening, one society from

different churches being responsible for a special month during the year. The first half hour is taken up by the visiting society in short addresses, singing, and special music. The balance of the evening is given up to the members of the Mission, who take part promptly in their own language. In addition to their religious meetings, they have an educational branch, in which the English language is taught.

PHILADELPHIA'S LIFE GUARDS.

The river front of Philadelphia is patrolled by its brave Floating Endeavorers. The Northeast Branch cares for the five-mile stretch of wharves from Poplar Street to Tacony; the Delaware Branch from Poplar Street to Market Street; and the South Branch from Market Street to Point Breeze; throwing out the life-line to save some of the thousands of sailors that visit the port from the land-sharks that lie in wait to lure their victims into the low saloons as soon as they land with a little money.

The one hundred and fifty societies of these branches take turns in holding meetings on the wharves, or on nearby vessels. This section includes Port Richmond, the largest coal pier in the world. Every Sunday morning, as early as seven o'clock, bands of young people start out from the homes of the chairmen of these branches, with literature that is appropriate to the work. They hold five meetings in the morning and as many more in the afternoon.

But successful work means far more than holding meetings in a perfunctory way; it means applying Paul's "all things to all men," to the winning of Jack's confidence and love. During the three months ending September 1, 768 vessels were visited; 98 meetings held; 122 men received into the churches; and 920 tracts, 50 comfort bags, 7,625 papers and magazines distributed.

For four years a committee of Endeavorers has held services at League Island Navy Yard on Sunday mornings in the barracks, afterward assisting the chaplain on the receiving ship *Richmond,* besides visiting the sick marines and sailors in the Navy Hospital. They have also held a mid-week Christian Endeavor meeting on the *Richmond.*

Mr. Simonson of the Seamen's Mission is an enthusiastic Endeavorer, and has worked for eleven years among his brother sailors. Almost any day he may be seen diving into their boarding houses and dens, and clambering aboard ships in search of the men that need him. In his mission he has mail boxes, in which the men's letters are kept for them. In these may be seen a roll of queer names, almost exhausting the nationalities of the earth, together with rare foreign stamps that would make a stamp collector's heart jump. This Society numbers twenty-seven landsmen and forty-one seamen. One of its faithful members is now an army nurse in Cuba.

At the Mariner's Bethel an Endeavor meeting is held every Wednesday evening, after which coffee and cake are served. At times fifty men are in attendance. A pleasant reading room is attached to the church for the sailors. As a result of this untiring attention and the visiting of ships, boarding houses, etc., in order to extend a hearty welcome, over eight thousand seamen have been gladdened during the past year by this bit of home care, and have been brought in direct touch with the great love of God.

The "Life-line League" of Point Breeze is a band of heroic, enthusiastic workers. Here the vessels of the great Atlantic Refining Company come. A visit to one of the cook-houses can never be forgotten. They are the rendezvous of the sailors in winter, and here they are more easily reached. Some of the Endeavorers have walked not less than three miles every Sunday to reach Greenwich Point, the most isolated spot along the whole river front, but which becomes a very busy port at certain seasons of the year. A reading-room is now being erected, which means larger opportunities for helping the men who come here.

The workers are sometimes cheered by delightful echoes of their efforts. They recently learned that a German captain followed up their visit to his vessel by holding religious services regularly every Sunday, and also during the week, and that he was greatly encouraged to continue in this commendable course by marked improvement in the conduct of all the crew.

Philadelphia may well challenge the world to show a more thoroughly organized and self-sacrificing work than this for the spir-

itual welfare of the men that people three-fourths of the earth's surface.

A splendid work was accomplished by the Schuylkill Branch of the Union during the past summer. They raised $365 and bought a tent, which they named "Tent Endeavor." It seated four hundred people comfortably, the average attendance being two hundred. Services were held every evening and every Sunday afternoon from July 8 to September 16. Forty precious souls were brought to confess Christ, and to unite with His people, through this "hot weather church."

"THE WORLD FOR CHRIST."

The missionary spirit is growing wider and deeper in our midst and the watchword, "The World for Christ," is a real purpose. The evolution of the Missionary Committee and its work has been one of the most marked movements of the Union. In numbers it far exceeds any other committee. Its present success can largely be traced to the thorough organization and the supply of technical help and assistance to the individual society. The object is not to secure money for Missions (that being a part of the work for each individual Society) but to help Christians realize the relative importance of Mission work.

With an active working committee of two hundred members, the following departments were organized, viz.: "Speakers' Bureau," and Departments of "Conference," "Literature," "Study Classes," "Libraries and Reading," "Systematic Giving," and "Press." The Speakers' Bureau secures the names of all persons willing to address Missionary meetings and make assignments, when requested, to individual societies; the Literature Department will be familiar with current helpful leaflets, and keep supplies of the best on hand for distribution to the societies, and direct attention to same; the Study Class Department uses all possible means to organize and aid Mission Study Classes, and coöperates in securing leaders. The Department of Libraries and Reading gives information about books, urges the collection of libraries in individual societies, and suggests methods for getting books read. The Department of Systematic Giving endeavors to secure a clearer recognition of the claims of Christian Stewardship.

The great hindrance to missionary enthusiasm existing in our city previous to the campaign of the Yale Student Volunteer Band in 1898 was, first, a lack of appreciation of the place of missions in the plan of God and, second, the need of a few practical methods for awakening and sustaining interest in missions. To meet the first need it was necessary to supply the practical methods. This has been and is being done, but in addition Mission Study Classes and Missionary Libraries are being used to make plain the scope of mission work. During the past year about thirty-five Study Classes have completed full courses. This year bids fair to equal the three previous years combined. Never before was the outlook so encouraging, or the interest so intelligent.

Such is the brief history of an organization which can never be represented in mere figures or words, but he who reads between the lines may catch a glimpse of young people at systematic work for Christ along the river front of our city, winning the "sailor laddie" for Him; or in the police and fire stations, trolley depots, hospitals, institutions, and open squares, with bright songs and ringing testimonies pointing the way to eternal life.

BETTER THAN A WILL.

Rev. H. W. Pope, of the Northfield Extension.

It is strange that people who show great wisdom in accumulating money should often exhibit such an utter lack of wisdom in the disposition of it. Many who through long years have carefully saved and invested their earnings, ofttimes leave them to be squandered in a few months by others, or, all-unwittingly, to be swallowed up in a lawsuit. There are many reasons why people, Christian people especially, should make some definite provision for the distribution of their property after they have done with it.

1. The money must go somewhere, and

none can distribute it so wisely as the owner himself. It is, therefore, a solemn duty which he has no right to neglect. It is hard for one in ordinary health to realize that he may die at any time, but it is true, nevertheless, and for this reason he has no right to put off such matters until a more convenient season. Because of such neglect many estates are divided in a way entirely contrary to the purpose of the owner. The money may go where it is not needed, or even where it may do actual harm. A man, who intended to leave the bulk of his property to religious and educational objects, died intestate, and all his great fortune fell into the hands of two profligate relatives to whom it was only a curse. Much sorrow and bitterness would be avoided, if people were only as faithful in the disposition of their property after death, as they are in the care of it while living.

2. A Christian owes it to his family and to those who have any just claim upon him, to provide liberally for their needs, and to secure his money to them in such a manner as to avoid all dispute and litigation. While one can hardly expect to satisfy everybody, still should he not try to put himself in the place of his heirs, and consider what they have a right to expect from his estate? The Golden Rule may well apply here—"Do unto others as you would that they should do unto you."

3. Every Christian owes it to his Elder Brother, the Lord Jesus, to secure to Him some portion of his estate. He is a relative Who has done more for us than anyone else. He once was rich, yet for our sakes He became poor, that we, through His poverty, might be rich. He left His heavenly home and denied Himself even the comfort of an earthly one. He wore a crown of thorns that we might have a crown of life, He hung on a cross that we might sit on a throne. "Thanks be unto God for his unspeakable gift."

Is it not fitting that he who is made an heir by Christ's will should remember Him in his will? His name really deserves the first place, and that will in which His name is not mentioned at all, shows that one more servant has lived and died unmindful of the fact that he was the Lord's steward.

And Jesus needs the money. His cause is suffering for the lack of it. A thousand million souls have not yet heard that Jesus died for them, and even in this Christian land there are many places where the people are living in utter ignorance of the gospel. Perhaps during your lifetime you have felt that all your money was needed in your business; or possibly like many others you have loved it too well to part with it, and have kept back the tithes which ought to have gone into the Lord's treasury. If so, surely you will now try to make good the loss He has sustained. Why not add a codicil to your will this very day and thus make the "Man of Sorrows" a "Man of Joy"?

4. We owe it to ourselves to lay up some treasure in heaven where we can derive benefit from it in the next life. Possibly you have been so busy in getting and caring for your money that you have not enjoyed the luxury of giving, for indeed it is a luxury. Said one who had just given away a large sum: "I cannot tell you what I have enjoyed. It is like being born into the kingdom again." Surely you are entitled to this satisfaction, and doubtless this is one reason why God entrusted you with wealth, that you might acquire the grace of liberality, and know the joy of making sacrifices for Christ. Mere board and clothes are a small compensation for the care of one's property.

God intended that we should also derive from it certain traits of character which will abide with us after we have given up our stewardship. He who fails to secure this enrichment of character misses the great end for which wealth was bestowed. Furthermore most men draw dividends from their money only while they remain in this world, but he who converts his cash into character by giving it to preach the gospel, will doubtless draw dividends of joy from it through all eternity. What greater joy could one have in heaven than to meet from time to time those who arrive from earth with the glad news that it was through his beneficence that they learned to love Christ and long for heaven? Is not this what our Saviour means when He says, "Lay up for yourselves treasures in heaven," "Charge them that are rich in this world to be rich in good works, generous, laying up for themselves a good foundation *against the time to come.*"

The question then arises, "How can this best be accomplished?" The old way was to make a will, but there is always some risk attending this method. A better way is to be your own executor, and bestow your gifts where, in your opinion, they will best glorify God, and serve your generation. Then follow them with your prayerful interest and enjoy the luxury of helping others.

If you need the income of your money, any society which is worthy of your support will settle upon you an annuity equal to the interest of the amount given. The plan is to transfer the property during life to the beneficiaries, who in turn execute a bond guaranteeing to the owner the full income of the property during his life. By this means one is sure that his property really reaches its proper destination, all possibility of dispute and litigation is removed, the large legacy tax is saved, and the donor has an assured income for the rest of his days. By all means make some disposition of your property and make it so that when it is read in the Probate Court of heaven, and your Elder Brother is listening to hear His name, He will not be disappointed, but, looking upon you with a smile of joy, will say, "Well done, good and faithful servant; enter thou into the joy of thy Lord."

CHRISTIAN ENDEAVOR TOPICS.

Ida Q. Moulton.

THE JOY OF SERVICE.

(March 2, Psalm cxxvi. 5, 6; Matthew xxv. 19-23.)

In Psalms cxxvi. 6, we have an epitome of a Christian's life—*Service*: "he that goeth forth, bearing precious seed"; *Sorrow:* "and weepeth"; *Joy:* "shall doubtless come again rejoicing"; *Reward:* "bringing his sheaves with him." Individual effort in the right direction with the right spirit always insures a right result, a sure reward, the "Well done" of our Master, which is the only thing worth living for. True, some of our service needs heaven's sunshine, other our heart's bitter tears. But who shall say which is the more acceptable to Him Who will reward in proportion to the work honestly attempted?

* * * * *

A lady standing in front of the noble cathedral of Cologne heard someone behind her say, "Did n't we do a fine piece of work here?" Turning, she saw a man in the plainest working clothes, and said to him, "Pray, what did you do about it?" "I mixed the mortar across the street for two years," was the cheerful reply. God's work to-day needs cheerful, patient, and diligent mortar mixers. Mixing mortar is one of the hardest and most disagreeable things to do in rearing a building. But what sort of a building could be made without mortar? Then thank God and take courage if your lot is cast among the mortar mixers. "Whatsoever ye do, do it heartily as unto the Lord, and not unto men."

* * * * *

There is a legend that a certain sculptor, in his early youth, had a vision of Christ. So firm was his belief in this vision that he reproduced it in marble. It made him famous. He was entreated to make some statues of certain heathen deities. He refused, saying: "A man who has seen Christ would commit sacrilege if he were to employ his art in the carving of a pagan goddess. My art is henceforth a consecrated thing." They who have consecrated themselves to the service of the Master commit sacrilege when they employ their talents in the cause of Satan. "Every ability we have should be holy in our eyes, since God gave it to us." "Ye cannot serve God and mammon."

* * * * *

"I want you to come and help save those poor people down in Swansville," said a pastor to a bright, beautiful woman. "What, down amongst those dirty, disagreeable people? Oh, I can't do that," was her reply, "but here are five dollars for them." After a moment's silence the pastor re-

peated: "If I, then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet," and then added, "Your presence, the warmth of your love and sympathy, is worth more than all your money; will you not come?" Tearfully she replied, "Yes, I will come"; and the beautiful face, cheering presence and joyful service was a means of grace in the transformation of Swansville. "If there is any Christian work that you think is beneath you, it is far above you."

* * * * *

A legend runs thus: An artist had searched long and faithfully for a piece of sandal-wood suitable to carve out a Madonna. He was about to give up in despair, when in a dream he was told to use a common block of oak-wood destined for the fire. He did so and produced his masterpiece. O, the countless precious hours we have wasted in searching for sandal-wood, when close at our feet has lain wood out of which we could carve masterpieces. May God forgive us and help us catch the spirit of the following lines:—

Once it was my working,
His it hence shall be;
Once I tried to use Him,
Now He uses me;
Once I worked for glory,
Now His will alone.

THE SECRET OF ENDURANCE.

(March 9, Hebrews xi. 24-27; Exodus xxxiii. 9-23.)

A forest was cut down for some miles beside a railroad track. The same engineer went over that track twice a day for three years before he noticed that the trees were gone. If our gaze upon Jesus Christ was as concentrated and steadfast as the engineer's upon the iron rails always stretching before him, this world with its enticing pleasures and distracting cares would have no hold upon us (Hebrews xii. 1, 2).

* * * * *

We need a faith that will "grasp Christ with the heart" in order to "endure to the end." Heart communion alone will give us this grasp.

To talk with God no breath is lost,
Talk on, talk on;
To walk with God, no strength is lost,
Walk on, walk on;
To wait on God, no time is lost,
Wait on, wait on.

And in the end, we shall find that all this talking, walking and waiting has created within us a heart so strong and unflinching in purpose, so true and steadfast in faith, that all the powers of darkness cannot overthrow or destroy it (James v. 8).

* * * * *

The secret of endurance is not well learned until we have learned to endure with patience. Christ wants us to endure for His sake, let us also endure in His way. And what a patient, loving attitude is His; it is God-like. Let us not lose sight of it. For "patience is the guardian of faith, the preserver of peace, the cherisher of love and the teacher of humility. Patience governs the flesh, strengthens the spirit, sweetens the temper, stifles anger, extinguishes envy and subdues pride. She bridles the tongue, restrains the hand, tramples upon temptations and endures persecutions." "Rest in the LORD and wait patiently for him." "Wait on the LORD, and keep his way."

* * * * *

When Thomas Brown was asked how he overcame his scepticism he replied: "I conquered my sturdy doubts and my boisterous objections in no martial posture, but upon my knees." It was a rule of his life to spend two hours a day in praying. "More things are wrought by prayer than by work or warfare." And the power to "endure" is one of the things. This must be our resource if we would learn the secret of endurance.

"We kneel, and all about us seems to lower;
We rise, and all the distant and the near
Stands forth in sunny outline, brave and clear;
We kneel, how weak,—we rise, how full of power."

* * * * *

I have heard of a fresh water fountain somewhere on our sea coast just within high water mark. Twice a day the salt, bitter waves sweep over it. As the waves subside, the fountain bursts forth with its clear, sweet water. The fountain's source is down deep in the earth, where no defilement can reach it. If the source of our lives is in

the fountain of Living Waters, the salt, bitter waves of disappointment and adversity may sweep over them, and overpower them for a time, but they cannot destroy their usefulness. Each time our lives will burst forth sweet, pure and refreshing. The secret of endurance is in the secret of His presence.

"Would you like to know the sweetness
Of the secret of the Lord?
Go and hide beneath His shadow;
This shall then be your reward."

A NOBLE PURPOSE (A TEMPERANCE MEETING).

(March 16, Daniel i. 8-20.)

Daniel's purpose was temperance in its broadest sense. It was total abstinence, "corporeal piety," "reason's girdle," and "passion's bridle." "He would not defile himself." Noble resolution. Not made by chance, but as a result of habit. Before he formed this important and far-reaching purpose, he had made many other resolves for the right and kept them. Hence the power to form this one under such adverse circumstances. Irresolution always weakens. Wise resolutions acted upon make heroes, statesmen, inventors, scholars, and above all, Christian men. They will also change the lowest drunkard into a Christian temperance reformer.

* * * * *

Many are fond of quoting Paul's advice to Timothy to take a little wine for the "stomach's sake." They forget that the same Paul also said, "It is good neither to eat flesh nor drink wine nor anything whereby thy brother stumbleth, or is offended or made weak." "If meat cause my brother to offend I will eat no flesh while the world standeth, lest I make my brother to offend." Some one will be influenced, one way or the other, by our example. With the fact of the ravages of strong drink before us is not our duty in regard to intoxicating drinks clear and plain?

* * * * *

Dr. Banks relates the incident of a young girl in New Jersey, who grasped the wire on the electric light pole in front of her house, just to see if she would get a shock. Suddenly her hand contracted and a powerful current swept over her body. She writhed and twisted in agony, no one dared to help her. Finally a man came along with an axe and severed the wire just in time to save the girl's life, but she was fearfully burned. One who is willing to enter a saloon has taken the first step downward (Prov. iv. 14-17).

* * * * *

Daniel was a man of prayer as well as purpose. Said Mr. Moody: "If you are ever tempted by passion and vanity to form connections that will be snares, and nets, and labyrinths of blind ditches, to keep you down through life, stumbling and grovelling, hating yourself and hating the chain to which you cling—in that hour pray—pray as if the devil had you by the throat—pray to Almighty God to help you out of that cursed slough! There is nothing else for it! —*Pray,* I tell you, PRAY."

OUR OWN FOR CHRIST. A MISSIONARY MEETING.

(March 23, Psalm lxxxv. 1-13.)

After fourteen years of labor with brain and hand in one of Connecticut's Home Mission parishes, where the novelty of the work was worn off long ago, where the young are constantly going to the cities, where the salary is small and coming irregularly, where every year new families of foreign birth who [illegible]

[illegible] *sitting* at the right hand of God represents triumphant calmness in the undisturbed confidence of victory. It declares the completeness of the work that He has done upon earth, and that all the history of the future is but the unfolding of the consequences of that work which by His own testimony was finished when He bowed His head and died. But the dying martyr sees Him *standing,* as if He had sprung to His feet in response to the cry of faith from the first of the long train of sufferers. As if the emperor upon his seat, looking down upon the arena where the gladiators are contending to the death, could not sit quiet amongst the flashing axes of the lictors and the purple curtains of his throne, and see their death-struggles, but must spring to his feet to help them, or at least bend down with the look and with the reality of sympathy, so Christ, the Son of man, bearing His manhood with Him,

than nine-tenths of Chicago are foreigners, when the Japs crowd out the Chinese in California, when in one of the small rural Home Mission parishes in New England there are eight nationalities, when there are always in the land the Indians whom we found here, and the Negroes whom we brought here? God hasten the time when the Christian people in America will realize the great responsibility of both home and foreign missionary work at their very doors.

* * * * *

A poor field negro with a wooden leg, hobbled up to the collection table to lay his offering upon it. He took from a pocket a handful of silver, and said, "That's for me, massa"; from another pocket, another handful, "That's for my wife, massa," and from still another pocket, yet another handful, "That's for my child, massa." The pastor remonstrated with him for giving so much. "Oh! massa," said he, "God's work must be done and I may be dead." "God's work must be done." You and I want a part in it. Heaven's treasures will be given us throughout the eternal ages for a brief life of self-denial and self-sacrifice here, out of love for our dear Master. Take this motto to your strong, true loving heart, fellow-Christian, "God's work must be done, and I will have a part in it."

THE SECRET OF ENDURANCE.

(March 9, Hebrews xi. 24-27; Exodus xxxiii. 9-23.)

A forest was cut down for some miles beside a railroad track. The same engineer went over that track twice a day for three years before he noticed that the trees were gone. If our gaze upon Jesus Christ was as concentrated and steadfast as the engineer's upon the iron rails always stretching before him, this world with its enticing pleasures and distracting cares would have no hold upon us (Hebrews xii. 1, 2).

* * * * *

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To walk with God, no strength is lost,
Walk on, walk on;

THE RISEN LIFE: CHRIST'S; OUR'S.

(March 30, Luke xxiv. 1-12; Colossians iii. 1-10.)

Antalus of ancient fable lore touched the earth and became strong. Not so with the Christian. He must touch heaven to gain his strength. We can touch heaven by keeping heaven's requirements. Nearly three thousand years ago Solomon wrote, "Fear God and keep his commandments, for this is the whole duty of man." Ten centuries later Jesus Christ said, "Seek ye first the kingdom of God and his righteousness." Later Paul wrote, "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus." Only those who, through the past year have striven to keep these commandments, can know anything of the joys of Easter.

* * * * *

A little boy vexed by some hardship said, "Mama, I wish I had never been born." "Well, my son," said the mother, "you are here, what are you going to do about it?" Whether we want it or not life is ours. It is a gift to gain greater gifts, the one talent by which to gain other talents. Now what are you going to do about it? Make the world better or worse? We cannot all be a Paul, or a Mr. Moody, or a John Paton, but we can all be good. And "there is no other such power for usefulness and helpfulness as in simple goodness. A holy life itself is the highest service."

"Not enjoyment, and not sorrow,
Is our destined end or way;
But to act, that each to-morrow
Find us farther than to-day."

* * * * *

We all have a sinful self from which we must cut loose and rise above, ere we can live the "risen life." Christ conquered death once and for all, but we must conquer ourselves moment by moment. The "death bonds" of self are broken when we rise from sin into Christ, but we have an alert and watchful enemy who would quickly bind us again, through some selfish desire. We must "build the ladder by which we rise" by seeking those things which are above. Every unselfish act, every temptation trampled under foot is a round in that ladder. The heavenly things must be so diligently sought after that

there will be no time or desire for earthly things.

* * * * *

If the sweet and hallowed messages of this Easter day have really entered our hearts they will inspire us to a holier living. On this day we are lifted up and out of ourselves at the thought of what our Saviour has done for us, and all good things seem possible to us. But the prosaic days will come. They will test our new formed purposes. May they find us ever ready to go, to do, to bear and to suffer with the same spirit which actuated our risen Lord, during His earthly life. His life is our pattern as well as our inspiration. Let us follow Him. Our reward is sure.

"And when the Easter bells from tower to tower
Proclaim Christ risen, still our faith replies,
'Since He has risen, we shall also rise.'"

We are now upon another mount of vision. We had scarce descended from Christmas mount ere we are at the top of Easter mount. Here let us pause a moment and view the prospect before us, taking to our hearts its lessons. Many of us during the coming year will see before us the stones of some great trial. But remember unseen hands will roll the stone away, or give us the strength to do it ourselves. Some of us will face the open tomb into which we must put all that is earthly of our loved ones, but remember it is inhabited by the angels of God. All of us must face common, everyday duties, but remember we can have the presence of a living Christ to walk and talk with us by the way. There is nought to be seen from this mount, far or near, that is not permeated with the presence of Christ. Why should we fear stones, the grave, or life itself when Christ is in them all? "To live is Christ," but "to die is gain."

Thoughts for the Quiet Hour.

MARCH, 1902.

Saturday, 1st. *As for me, I will call upon God; and the* LORD *shall save me. . . . . At noon will I pray, ... and he shall hear my voice. Psalms lv. 16, 17.*

Sometime between the dawn and dark,
Go thou, O friend, apart,
That a cool drop of heaven's dew
May fall into thy heart.

Thus with a spirit soothed, and cured
Of restlessness and pain,
Thou mayest, nerved with force divine,
Take up thy work again.

—*Mary F. Butts.*

Sunday, 2nd. *Behold, I see the heavens opened, and the Son of man standing on the right hand of God. Acts vii. 56.*

Stephen does not see Him as all the rest of Scripture paints Him, *sitting* at the right hand of God, but *standing* there. The emblem of His *sitting* at the right hand of God represents triumphant calmness in the undisturbed confidence of victory. It declares the completeness of the work that He has done upon earth, and that all the history of the future is but the unfolding of the consequences of that work which by His own testimony was finished when He bowed His head and died. But the dying martyr sees Him *standing,* as if He had sprung to His feet in response to the cry of faith from the first of the long train of sufferers. As if the emperor upon his seat, looking down upon the arena where the gladiators are contending to the death, could not sit quiet amongst the flashing axes of the lictors and the purple curtains of his throne, and see their death-struggles, but must spring to his feet to help them, or at least bend down with the look and with the reality of sympathy, so Christ, the Son of man, bearing His manhood with Him,

"Still bends on earth a Brother's eye";

and is the ever-present Helper of all struggling souls that put their trust in Him.—*Alexander Maclaren.*

Monday, 3rd. *I am apprehended of Christ Jesus. Phil. iii. 12.*

Is this your conception of your life? Captured! Apprehended by Jesus Christ! Set apart for Himself! Do you realize that you are bound by the most sacred fetters to your Conqueror, and are following His chariot through the earth? Life would assume a new aspect if you realized this, and that all you are in your person, and own in your property, has become Emanuel's.—*F. B. Meyer.*

Tuesday, 4th. *God . . . . giveth songs in the night. Job xxxv. 10.*

It is often in sorrow that our lives are taught their sweetest songs. There is a story of a German baron who stretched wires from tower to tower of his castle, to make a great Æolian harp. Then he waited and listened to hear the music from it. For a time the air was still, and no sound was heard. The wires hung silent in the air. After a while came gentle breezes, and the harp sang softly. At length came the stern winter winds, strong and storm-like in their forces. Then the wires gave forth majestic music which was heard far and near. There are human lives that never in the calm of quiet days yield the music that is in them. When the breezes of common care sweep over them they give out soft murmurings of song. But it is only when the storms of adversity blow upon them that they answer in notes of noble victoriousness.—*J. R. Miller.*

Wednesday, 5th. *This is the confidence that we have in him, that if we ask any thing according to his will, he heareth us: and if we know that he hear us, ... we know that we have the petitions that we desired of him. 1 John v. 14, 15.*

Unanswered yet! the prayer your lips have pleaded
In agony of heart these many years?
Does faith begin to fail? Is hope departing?
And think you all in vain those falling tears?
Say not, the Father hath not heard your prayer,
You *shall* have your desire—sometime—somewhere.

Unanswered yet! though when you first presented
This one petition at the Father's throne,
It seemed you could not wait the time of asking,
So urgent was the heart to make it known;
Though years have passed since then, do not despair,
The Lord *will* answer you sometime—somewhere.

. . . . . .

Unanswered yet! Faith *cannot* be unanswered;
Her feet are firmly planted on the Rock;
Amid the wildest storms she stands undaunted,
Nor quails before the loudest thunder-shock.
She *knows* Omnipotence has heard her prayer,
And cries, "It *shall* be done—sometime—somewhere."

Selected.

Thursday, 6th. *There was given to me a thorn in the flesh. . . . . For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. 2 Cor. xii. 7, 8, 9.*

Paul's thorn was not pleasant to him. He prayed to be rid of it. But when he found it had come to stay, he made friends with it swiftly. It was no longer how to dismiss, but how to entertain. He stopped groaning, and began glorifying. It was clear to him that it was God's will, and that meant new opportunity, new victory, new likeness to Christ. What God means is always too good to be lost, and is worth all its costs to learn. Let us learn as swiftly as we may. Time is short.—*Maltbie D. Babcock.*

Friday, 7th. *Such as I have give I thee. Acts iii. 6.*

We can only give what we have. Happi-

ness, grief, gaiety, sadness, are by nature contagious. Bring your health and your strength to the weak and sickly and so you will be of use to them. Give them, not your weakness, but your energy—so you will revive and lift them up. Life alone can rekindle life.—*Amiel.*

Saturday, 8th. *As the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress; so our eyes wait upon the* LORD *our God. Psalms cxxiii. 2.*

Not without design does God write the music of our lives. Be it ours to learn the tune and not be dismayed at the "rests." They are not to be omitted. If we look up, God Himself will beat the time for us. With the eye on Him we shall strike the next note full and clear.—*A. T. Pierson.*

Sunday, 9th. *Delight thyself . . . . in the* LORD. *Psalms xxxvii. 4.*

The thought of delight in religion is so strange to most men, that no two words in their language stand further apart than "holiness" and "delight." To them religion is service, duty, or necessity, but never pleasure or delight. But believers who know Christ, understand that delight and faith are so blessedly united, that the gates of hell cannot prevail to separate them. They who love God with all their hearts, find that His ways are ways of pleasantness, and all His paths are peace. Such joys, such brimful delights, such overflowing blessednesses do the saints discover in their Lord, that so far from serving Him from custom, they would follow Him though all the world cast out His name as evil. To them delight and true religion are as allied as root and flower, as indivisible as truth and certainty; they are, in fact, two precious jewels glittering side by side in a setting of gold.—*C. H. Spurgeon.*

Monday, 10th. *Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. . . . . Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets. Matt. xxii. 37, 39, 40.*

If we love God, we must love our fellows. God loves our fellows, and commands us to do so, and a failure, on our part, to love the representatives of God whom we know, is a refusal to show love for God, Whose known representatives we ignore. Love for God is our first duty; but our second duty, of loving our fellows as God's representatives, cannot be performed except by showing love for God in loving those whom God loves, and whom He commands us to love. Therefore our first duty includes our second duty, and we make a mistake if we think that we can do one of these duties without doing the other.—*H. Clay Trumbull.*

Tuesday, 11th. *If any of you lack wisdom, let him ask of God . . . . and it shall be given him. James i. 5.*

The natives of India had a saying about Sir Henry Lawrence—"When Sir Henry looked up twice to heaven and once down to earth, and then stroked his beard, he knew what to do." If we may utilize the saying, it seems to express the attitude of mind with which all life's work and study should be done. The reverence which looks up, and the observation which looks around, combined with the judgment that can reflect, become safeguards against the falsehoods of extremes. There is an observation which is keen enough, but which, never looking upward, has no reverence; there is a pious reverence which, in its rapt and heavenward gaze, forgets to look earthward, and so loses touch with humanity; but he who, while regarding heaven, does not forget the world in which he lives and seeks to know also the man within, will avoid alike the dogmatism which is irreverent and the mysticism which is unpractical.—*Selected.*

Wednesday, 12th. *Take heed to thyself, and to thy teaching. Continue in these things: for in doing this thou shalt save both thyself and them that hear thee. 1 Tim. iv. 16. R. V.*

Lives that lift must be on a higher plane than lives that are lifted. An elevation of spirit must be yours or your life will not be an elevating influence. The yeast is the plant life reaching down into dead matter and imparting to it something of its own energy. The Christian is the spiritual life reaching down into the sensual life and uplifting it by its own inherent vitality; he is the kingdom of heaven set in the midst of the kingdom of earth.—*Amos R. Wells*

Thursday, 13th. *The life that now is and . . . . that which is to come. 1 Tim. iv. 8.*

We are writing with a diamond on a rock. We are writing in the Book of Remembrance with invisible ink. We are accumulating for the future. What we do is done forever. The thoughts we think, the words we speak, the kindly and unkindly acts of daily life, we must face them again. Take heed, therefore. Live for eternity. And the way to live for eternity is to concentrate all the energies of our life upon the discharge of present duty. Therefore, live for to-day.—*D. J. Burrell.*

Friday, 14th. *Boast not thyself of to-morrow; for thou knowest not what a day may bring forth. Prov. xxvii. 1.*

Men may put off until to-morrow what they ought to do to-day; then is to-morrow perverted and wasted, being no longer an inspiration, but the refuge of indolence and folly. The true preparation for to-morrow is a wise use of the present. He who prays well to-day shall sing well to-morrow. The only way in which earnest men can provide for to-morrow is by looking well to the immediate duty. Rest assured that if we are faithful to-day we shall not be left without comfort to-morrow. Sufficient unto the day is the evil thereof, and sufficient unto the day is the joy thereof.—*Joseph Parker.*

Saturday, 15th. *Pure religion and undefiled. James i. 27.*

The language of true vital religion is prayer, its action faith, and its effects union and love.—*W. E. Miller.*

Sunday, 16th. *That I may win Christ. Phil. iii. 8.*

In Wales and in Scotland, in the mining districts, "winning" the coal, or the mineral, is a common expression, by which they mean sinking a shaft deep down to get out the ore in richer abundance. Let us take that idea. Paul, on the day when he first discovered Christ, found himself to be the possessor of a large estate. He was standing, so to speak, at the opening of this mine, and he saw some of the precious ore. He could not take his eye off what he did see; but, the more he looked, the more he discovered of the inexhaustible riches there. He had only to dig down, to sink his shaft in all directions, and there was no end to what he might bring up out of this mine; and so it was his lifetime's wish, "that I may win Christ." When he had got some of this ore, he was inflamed with a desire to get more. He would stand amid the heaps of his gold and say, "That I may win Christ."—*Andrew Bonar.*

Monday, 17th. *Because thou . . . . hast not withheld thy son . . . . I will bless thee. Gen. xxii. 16, 17.*

It is from the dark clouds in our sky that the showers of blessing come.—*Selected.*

Tuesday, 18th. *Thy mercy is great above the heavens. Psalms cviii. 4.*

O this mercy of God! I am told it is like an ocean. Then I place on it four swift-sailing crafts, with compass, and charts, and choice rigging, and skillful navigators, and I tell them to launch away, and discover for me the extent of this ocean. That craft puts out in one direction, and sails to the north; this to the south; this to the east; this to the west. They crowd on all their canvas, and sail ten thousand years, and one day come up the harbor of heaven, and I shout to them from the beach, "Have you found the shore?" and they answer, "No shore to God's mercy!" Swift angels, dispatched from the throne, attempt to go across it. For a million years they fly and fly, but then come back and fold their wings at the foot of the throne, and cry, "No shore! no shore to God's mercy!"—*T. de Witt Talmage.*

Wednesday, 19th. *Blessed are the pure in heart. Matt. v. 8.*

The perfect knowledge of God is to be attained only by the perfectly-consecrated life. The human soul is a mirror on which the light of God shines; and only the pure mirror reflects the perfect image. We can have real peace only when we are sure that God is directing and supporting us in all the perplexing experiences of life; and we cannot have that certainty unless our hearts are pure, for it is only the pure heart that can see God. The glorious promise of Christ is that if we confess our sins He is faithful and just, not only to for-

give us our sins, but also to cleanse us from all unrighteousness.—*Louis Albert Banks.*

Thursday, 20th. *There came a woman having an alabaster box of ointment of spikenard, very precious; and she brake the box and poured it on his head. Mark xiv. 3.*

Mary's ointment was wasted when she broke the vase and poured it upon her Lord. Yes; but suppose she had left the ointment in the unbroken vase? What remembrance would it then have had? Would there have been any mention of it on the gospel pages? Would her deed of careful keeping have been told over the world? She broke the vase and poured it out, lost it, sacrificed it, and now the perfume fills all the earth.

We may keep our life if we will, carefully preserving it from waste; but we shall have no reward, no honor from it, at the last. But if we empty it out in loving service, we shall make it a blessing to the world, and we shall be remembered forever. —*J. R. Miller.*

Friday, 21st. *My people have . . . . forsaken me, the fountain of living waters. Jer. ii. 13.*

When your love grows so cold that no one can hear its throb or feel its beat, you have somehow grieved the Holy Spirit and lost touch with Jesus Christ, Who is the only source and supply of Christian love. And when your enthusiasm wanes and all your Christian duties are performed in a dead, perfunctory way you have somehow quenched the Spirit and shut off the living truth, Jesus Christ, from your mind and heart. Feed on the word of God and keep constantly in fellowship with Jesus Christ by prayer and your fires of zeal cannot die. —*C. P. Ditmers.*

Saturday, 22nd. *All things are yours . . . . and ye are Christ's; and Christ is God's. 1 Cor. iii. 21, 23.*

They say the Rothschilds can't tell within millions how much they are worth. That is just my condition. All the wealth of this world and all the planets—everything—is mine; I am joint heir with Jesus Christ. Find out what Jesus Christ is worth, and I will tell you what I am worth.—*D. L. Moody.*

Sunday, 23rd. *I know that in me [that is, in my flesh,] dwelleth no good thing. Romans vii. 18.*

Think as little as possible about any good in yourself; turn your eyes resolutely from any view of your requirements, your influence, your plans, your success, your following. Above all, speak as little as possible about yourself. Be specially on the watch against those little tricks by which the vain man seeks to bring round the conversation to himself, and gain the praise or notice which his thirsty ears drink in so greedily. Even if praise comes unsought, it is well, while men are uttering it, to guard yourself by thinking of some secret cause for humbling yourself inwardly to God, thinking unto what these pleasant accents would be changed if all that is known to God, and even to yourself, stood revealed. Place yourself often beneath the cross of Calvary; see that sight of love and sorrow; look at the eternal Son humbling Himself there for you, and ask yourself, as you gaze fixedly on Him, whether he whose only hope is in that cross of absolute self-sacrifice and self-abasement can dare to cherish in himself one self-complacent action. Let the Master's words ring ever in your ears, "How can ye believe who receive honor one of another, and seek not the honor that cometh from God only?"—*Bishop Wilberforce.*

Monday, 24th. [*Peter*] *denied . . . . saying, I know not what thou sayest. . . . . Again he denied with an oath, I do not know the man. . . . . Then began he to curse and to swear, saying, I know not the man. Matt. xxvi. 70, 72, 74.*

How easy it is to tear a piece of paper along the line in which it has originally been folded! How easy it is for a second temptation to overcome when the first has been yielded to! A sin that has once gained the victory over our moral nature has put a fold, as it were, in that nature, and destroyed its straightness and smoothness, so that when the same temptation comes a second time, it seeks the weak point which it had formerly made, and along that line of least resistance we are turned from our righteous principles and strong resolutions.—*Hugh Macmillan.*

Tuesday, 25th. *He discovereth deep things out of darkness, and bringeth out to light the shadow of death. Job xii. 22.*

The things which give us most evidence of God are just the dark things of life; this was the experience of the man who, of all others, knew most of life's dark things. And what Job learned by his sorrow we are all learning—that the cross is our crown, that the rejected stone is the head of the corner.

My soul, do not despise the shadows of life; do not exclaim when they are passing over thee that thy way is hid from the Lord. These shadows are sent to thee, not as hidings, but as revelations of the face of God; they come to thee as messengers of light. They tell thee what thou couldst not know without them—that there is a life stronger than the natural life. How couldst thou learn that, if the natural life never failed thee? How could faith begin if sight were perfect? How could trust exist if there were no darkness? It is the darkness that lights thee, it is from the shadows that thy spiritual nature is illuminated. From the sense of human emptiness thou reachest that prophetic hunger which is certain to be filled: thy life rises, phœnix-like, from the ashes of thy dying, and out of thy deepest darkness God says, "Let there be light."—*George Matheson.*

Wednesday, 26th. *The word of the* LORD *came unto Abram. Gen. xv. 1.*

He did not need to go to search for it; it *came* to him. And so it will come to you. It may come through the Word of God, or through a distinct impression made on your heart by the Holy Ghost, or through circumstances; but it will find you out, and tell you what you are to do. . . . . There is no spot on earth so lonely, no cave so deep and dark, that the Word of the Lord cannot discover and come to us.—*F. B. Meyer.*

Thursday, 27th. *Golgotha, which is, being interpreted, The place of a skull. Mark xv. 22.*

No longer the place of a skull Golgotha has become the gateway of glory. No longer the place of a skull, but the hill of Paradise, the mount of salvation. Golgotha? It is where the lily and the rose exhale their fragrance. It is where the tree of life grows whose leaves are for the healing of the nations. It is where the river bursts forth which flows through the world for the salvation of mankind. Golgotha? It is thence that we catch distant but transporting views of the glories of the heavenly city, and see the open gates of the New Jerusalem inviting us to enter. It is where heavenly breezes blow, and the Sun of Righteousness shines, and where angel voices sing, "Lift thine eyes, O lift thine eyes unto this hill, whence cometh—whence cometh help." Yes! we will lift our eyes to this hill of salvation and triumph in this place of a skull—mysterious, life-giving, glorious Golgotha!—*Newman Hall.*

Friday, 28th. *Christ crucified. 1 Cor. i. 23.*

The Cross of Christ—the death of Christ on the cross to make the atonement for sinners—is the central truth in the whole Bible. This is the truth we begin with when we open Genesis. The seed of the woman bruising the serpent's head is nothing else but a prophecy of Christ crucified. This is the truth that shines out, though veiled, all through the law of Moses and the history of the Jews. The daily sacrifice, the Passover lamb, the continual shedding of blood in the tabernacle and temple—all these were emblems of Christ crucified. This is the truth that we see honored in the vision of heaven before we close the book of Revelation. "In the midst of the throne and of the four beasts," we are told, "and in the midst of the elders, stood a lamb as it had been slain." Even in the midst of heavenly glory we get a view of Christ crucified. Take away the Cross of Christ and the Bible is a dark book. It is like the Egyptian hieroglyphics without the key that interprets their meaning, curious and wonderful, but of no real use.—*J. C. Ryle.*

Saturday, 29th. *Enter into thy closet, and, when thou hast shut thy door, pray to thy Father, which is in secret. Matt. vi. 6.*

Keep the altar of private prayer burning. This is the very life of all piety. The sanctuary and family altars borrow their fires

here, therefore let this burn well. Secret devotion is the very essence and barometer of vital, experimental religion.—*C. H. Spurgeon.*

Sunday, 30th. *Now is Christ risen from the dead, and become the first fruits of them that slept. 1 Cor. xv. 20.*

Christ is risen! O how do those words change the whole aspect of human life! The sunlight that gleams forth after the world has been drenched, and dashed, and terrified with the black thunder-drops, re-awakening the song of birds and re-illuminating the bloom of the folded flowers, does not more gloriously transfigure the landscape than these words transfigure the life of man. Nothing short of this could be our pledge and proof that we also shall arise. But Christ is risen, and we have it now; a thought to comfort us in the gloom of adversity, a belief to raise us into the privilege of sons of God. They that are fallen asleep in Christ are not perished. Look into the Saviour's empty and angel-haunted tomb; He hath burst for us the bonds of the prison-house; He hath shattered at a touch the iron bars and brazen gates; He hath rifled the house of the spoiler, and torn away the serpent's sting; "He is not here, he is risen." They that sleep in those narrow graves shall wake again, shall rise again. In innumerable myriads from the earth, and from the river, and from the rolling waves of the mighty sea, shall they start up at the sounding of that angel-trumpet; from peaceful church-yards, from bloody battlefields, from the catacomb, and from the pyramid, from the marble monument and the mountain-cave, great and small, saint and prophet and apostle, and thronging multitudes of unknown martyrs and unrewarded heroes, in every age and every climate, on whose forehead was the Lamb's seal—they shall come forth from the power of death and hell. This is the Christian's hope, and thus we not only triumph over the enemy, but profit by him, wringing out of his curse a blessing, out of his prison a coronation and a home.—*F. W. Farrar.*

Monday, 31st. *If Christ be not risen, then is . . . . your faith . . . . vain. 1 Cor. xv. 14.*

The importance of the resurrection of Christ cannot be overestimated. The whole Christian system stands or falls with this doctrine. Remove this keystone and the whole structure falls into ruins. Nor can the importance of faith in His resurrection be overestimated. It gives us a living Lord to confide in. We cannot do without a living Saviour to sympathize, to help and to love. If He is not risen from the dead, "our faith is vain."—*Selected.*

DEVOTIONAL STUDIES IN THE SUNDAY-SCHOOL LESSONS.

Rev. F. B. Meyer.

THE STONING OF STEPHEN.

(March 2, Acts vii. 54-viii. 2.)

The Sanhedrim, priests and elders, heard Stephen patiently enough until he began to speak of the free and spiritual character of the divine worship—tied to no place, bounded by no horizon. Then his hearers lost self-control; and Stephen, recognizing that his opportunity was gone, and that he could never regain their attention, charged home upon them the same resistance to the Spirit of God as had been so evident in all the history of their fathers. The Jews of his time were following the example of previous times in withstanding the Divine Spirit, which shone in the holy Saviour, of Whom they had been the betrayers and murderers.

The use of this strong language had a profound effect upon his judges. They were cut to the heart as though they had been sawn asunder, and gnashed their teeth upon the faithful witness. How often in after days was that scene repeated. Similarly have the inquisitors of the Roman

Catholic Church reviled the humble martyrs of Christ. The more patient, gentle and forbearing they have been, the more virulent has been the hate, the more terrific the fiery trial.

I. The Martyr's Vision. What a contrast to the gnashing of teeth and vehement hatred, was the attitude of the martyr. He was evidently on his trial *within the temple precincts.* This is manifest from the words of the witnesses before the Council—"He ceaseth not to speak against *this* holy place." "We have heard him say that this Jesus of Nazareth shall destroy *this* place." Then it was that "being full of the Holy Ghost, he looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on his right hand." There is no difficulty in the consistency of the phrase "he lifted up his eyes to heaven," with the fact that he was probably being judged under the roof of the Hall of Judgment. You will remember that when our Lord was uttering His great prayer on the behalf of His apostles, He lifted up His eyes to heaven, though He was in the upper chamber at the time. There was no need of an open space and clear sky. The roof, the Hall of Judgment, the solid pavement, the priests and Levites, the soldiers and excited crowds, were all part of that veil of matter which was torn asunder in that supreme moment, so that the faithful servant might have a glimpse of his Divine Master.

When reading a book like Fox's Book of Martyrs, and hearing how God's saints have suffered in all ages the most excruciating forms of death, we have often asked ourselves how we could ever have borne such pain so calmly and heroically. We know how sensitive we are, and how the least twinge of neuralgia will lay us aside from our work. We know how we dread the dentist's room and the least touch of the surgeon's instruments. How then could we have borne the tearing of the flesh with hot pincers, the thumb-screw, or the rack? Ah! we must never forget that special grace was vouchsafed in these special hours, and that the dying martyr was first filled with the Holy Spirit, and then beheld Jesus standing at the right hand of God, as though He had risen from the throne on which He sits, to succor His servant.

Yes, and probably in every case when we are burdened with anxiety and care, when we are suffering persecution, when the reproaches of them that reproached Him fall on us, the Saviour rises and stands, when otherwise He would sit. Let us seek on the one hand the daily infilling of the Holy Spirit, and special infilling for special circumstances, and then behave bravely and nobly, sure that as our day so will our strength be. No soldier goeth to the warfare at his own charges.

II. The Scene of Martyrdom. When Stephen had affirmed that he saw Jesus, Whom they had crucified, standing on the right hand of power, the mob rushed at him, affecting extreme horror at the thought that Jesus could occupy so exalted a position. The Temple area was filled with an excited, gesticulating, murderous mob, like that which filled it in after days, when one man who then added to the tumult was himself the center of a similar clamor (Acts xxii. 22, 23, 24). Ordinarily the Roman garrison stationed in the neighboring castle of Antonia, which overlooked the Temple, would have heard and seen the riot, and have hastened to intervene, as they did in the case of St. Paul; but, at the present time (A. D. 37) Pontius Pilate had been recalled from the government of Palestine, and his successor had not yet arrived. There was an interregnum, therefore, of which the Jews took advantage to wreak their spite against their prime enemy. The action of the officials and of the army was impeded by the uncertainty of the policy which might presently be adopted, and it seemed better, therefore, not to interfere, but to allow the hubbub to subside as quickly as it might.

The scene of Stephen's death is located sometimes near the Garden of Gethsemane, to which the Gate of St. Stephen still leads, sometimes in the open country on the northeast of Jerusalem. Stephen was hurried to this spot by his enemies, according to the ancient word "Bring forth him that hath cursed without the camp" (Lev. xxiv. 14).

Lightfoot describes how the crier preceded the doomed man, proclaiming his crime until the place of execution was reached. He was then stripped of his clothes, and two witnesses threw him vio-

lently down from a height of twelve feet, flinging upon him two large stones. The condemned victim was struck by one witness in the stomach, and by the other upon the heart. Afterwards, when life was extinct, the body was suspended from a tree. So they stoned Stephen, calling upon the Lord. He was the Abel of the New Covenant, the first of the long line of martyrs for Jesus who were to seal their testimony with their blood, and through whose death a vast company of souls should be led to accept the Gospel of the grace of God. Nothing has done more to show the strength of Christianity than its power of enabling its professors to die calmly with the light of God on their faces, and His love in their hearts.

III. Stephen's Last Words. At first he prayed for himself. Recalling the words which were last on his Master's lips, he committed himself not merely to God the Father, but to the Lord Jesus. He had seen Him in the Judgment Hall, the light which illumined his up-turned face had fallen from His radiant form, He filled heaven to the dying martyr's thought, his one petition was to be with Him where He was, and so he cried, "Lord Jesus, receive my spirit."

He prayed for his murderers. It would almost seem as though after the first shock of martyrdom had shattered his mangled body, he was able to get to his knees and plead for those who were doing him to death. "Lord, lay not this sin to their charge," rang out with a loud voice from the lips of the dying man, as he knelt in that last dread moment. It was only for a moment, and then some well-aimed missile completed the work. "When he had said this he fell asleep." But one at least was standing there who thought that he was doing God's service by consenting to that death. He kept the raiment of those that slew him, an act which came back to him in his old age with poignant regret (Acts xxvi. 9; 1 Tim. i. 12-16). He never forgot that first martyr's death, the trust with which he yielded up his spirit to One Who seemed evidently revealed to him, the divine charity for those who were perpetrating the dead of blood, and the peace of God in which Stephen lay down, though his body was bruised, his ears filled with the hatred of his foes, and the bed of death was hard as stones.

Let us remember, as St. Augustine says, that Stephen did not break the bridge, nor shut the gate behind him. We may live with his stedfast courage, his upturned gaze, his vision of the living Christ, and his tender charity, and if we live like this, to us also the vision of the Saviour will appear in the hour of death, opening heaven to our entering spirit.

THE DISCIPLES SCATTERED.

(March 9, Acts viii. 3-17.)

The devout men who buried Stephen were probably godly Jews who had not as yet accepted Christianity, but were attracted to it. They had known Stephen in his early life, before he had been apprehended by Jesus Christ and elected as an officer of the primitive Church. They knew the excellence of his character, the sweetness of his disposition, and had admired the fervor of his spirit, and so they gathered the remnants of his mangled body from amid the heap of stones, and bore it to honorable sepulture. God cares for the bodies of His saints, their dust is precious to Him. It is sweet to know that great lamentation was made over the first martyr by loyal and loving friends.

I. Outbreak of Persecution. "On that day" (verse 1. R. V.) a great persecution arose against the church." It would almost seem as if the excited crowds, as soon as they were sure of Stephen's death, rushed to the upper room where his fellow disciples were engaged in prayer on his behalf, or broke in upon the assemblies that were accustomed to meet in the cloisters of the Temple, prepared to consummate the destruction of all who, like Stephen, accepted Jesus as the Messiah. It was a "great" persecution and led to the hasty flight of thousands of Christians into all the neighborhood and throughout the world. Had not the Master said that when they were persecuted in one city, they should flee to another, and was not this His own method of scattering the embers of the holy fire so that His original command was by force carried into effect—"Go ye into all the world and preach the gospel to every creature." It becomes us to withhold our

judgment when we hear of the outbreak of persecution, the breaking up of infant churches, and the scattering of disciples. Let us remember that this has been God's method in every age for furthering His holy Gospel. He stirs up the nest that the young eaglets may learn their powers of flight. The Waldenses carry the Gospel to Bohemia, the Huguenots bring it to England, and the Pilgrim Fathers take it to the Far West.

It was good that the apostles remained in Jerusalem as the nucleus of the Church, that they might guide the evangelistic labors which began to spring up in many directions, and that they might represent their Master in the heart of the Hebrew commonwealth. It would have been disastrous indeed had they proved recreant to the holy trust which He had committed to them.

II. Samaria. On the death of Stephen, Philip became the leader of the deacons, and he went down to the city of Samaria proclaiming Christ. Samaria had been peopled by colonists of Gentile origin, from the Captivity to the Ten Tribes, and from the early days of Nehemiah and Ezra had been hostile to the Jews. The people, however, were greatly influenced by the religious life with which they were so closely connected, and evidently there was a restless craving after God. This is manifest in the conversation which Christ held with the woman of Samaria, when her spirit instantly responded to His words, questioning Him as to the proper place for worship, and asseverating her belief in the near appearance of the Messias. The whole world, indeed, was at this time filled with the belief that a great change was impending. Men were weary with the intolerable bondage of Rome and longing for a Deliverer. The yoke pressed heavily upon the necks of the nations, and all hearts eagerly turned towards the unseen and eternal world, as though expecting some great deliverance.

It was under such circumstances that Simon acquired great power over the Samaritans. It is said that in Alexandria he had become familiar with the black arts which he practised. He amazed the people with his sorcery, and gave out that he himself was some great deliverer. He maintained that position for a long time; his one aim was to secure and wield power; he was altogether careless as to the ethical basis of his influence, so long as he enjoyed undisputed supremacy as the embodiment and incarnation of the great power of God. In this he anticipated the spiritualist movement of the present time, which is only eager to exert a fascination over its votaries, but is not so heedful to promote a high character for purity and spirituality.

III. The Advent of Philip. How vast the contrast between Simon the sorcerer, with his occult art, and Philip, proclaiming the Christ. The one gave himself out to be someone great, whilst Philip made nothing of himself and only commended his Master. It was enough for Simon to amaze the people; Philip sought to heal and bless them. Simon used such power as he managed to wield for his own ends and purposes, whilst Philip was set upon all that would promote the glory of Christ, and the well-being of man.

His influence was wholly beneficent. Unclean spirits crying with loud voices came out of the bodies of men which they had made their abode; lame and palsied people were healed; great signs and miracles were wrought; and the recital closes with the striking and significant words "there was great joy in that city." It was the joy of revival, the joy of new life, the joy of those who welcomed back to their homes such as had been banished by their sins. The heart of man always recognizes the true from the false, and here, at least, there was the ring of the true metal, the light of the advent of the Son of God, the harmonious sounds of peace and good-will associated with "glory to God in the highest."

The result of these miracles of healing was to open the hearts of the multitudes to the things which were spoken by Philip. They were inclined to listen when they heard and saw the signs which he did. And is not this the true method of promoting the progress of the Gospel, not by force of eloquence, not by cogency of logic, not by manifestations that dazzle the people, but by the holy beneficent influence which Jesus Christ exerts over the bodies, minds, and spirits of men as His Gospel is promulgated through the world?

Christianity is indeed productive of joy. It may be that your heart has been dominated as Samaria was by some evil principle which has been your bane and curse. Open the gate now to the Gospel of our Lord. Let the Living Christ enter. Permit Him to take His great power and reign. Let Him be King, and as He pervades your inmost nature with the healing and health of His salvation great joy will burst out with cries of Hosanna and songs of deliverance. Let us go through the world, causing joy wherever we go, with the proclamation of Christ.

THE ETHIOPIAN CONVERTED.

(March 16, Acts viii. 26-40.)

This chapter is full of interest because it shows how His disciples were beginning to enter into their Master's thought for the world. He had said, Begin at Jerusalem, then go to Samaria, and so to the uttermost ends of the earth. We have already seen the opening of the blessed work of evangelization in Samaria. Now we have the first wildflower gathered from the great outer world by the careful hand of Philip. The Ethiopian eunuch was among the first fruits of the Gentile world. We are not told that he was a Jewish proselyte; he may, therefore, have been literally the first Gentile brought into the Kingdom of God, and the forerunner of the great multitudes which no man can number of every nation.

The story is also interesting because it shows how the apostles and primitive Christians devoted themselves, not simply to great masses, but to individuals, and were prepared to spend time and thought upon the winning of individual souls for their Lord and Master.

After all, the world will only be won by work like this. The appeals to the masses may be more gratifying to our love of power and prestige, but as the world is peopled by individual births, so will the Kingdom of God come, by one after another being born into it. It is a one-by-one ministry which is most successful. It is granted only to a few of us to win seven persons in a single Sunday, but it might be possible in the intervening days between Sunday and Sunday to bring at least that number truly into the Kingdom of God. Oh! to win three hundred and sixty-five souls each year for our Lord.

I. Christ's Directing Voice. "An angel of the Lord spake unto Philip." As yet the supernatural element was needed for the direction of the Church, and a bright messenger brought direct to Philip the Lord's command. In our case angels no longer act as intermediaries. The work of the Spirit has become so clearly understood by Christian hearts that we know when He speaks to us. We are conscious of the inward impulse and the directing hand. It is often better for us to live in a state of dependence upon the blessed Spirit of God, than to be constantly anticipating the advent of bright angels bearing the summons of our King. Those who are in living union with Jesus Christ, the Divine Captain, and whose hearts are sensitive, know when He says—Go, Come, Do this. The more quickly and perfectly we yield ourselves to His behest, the more clearly do His tones ring out in clarion notes upon our hearts.

It must have been startling for Philip to be told that he must leave the work in Samaria and its villages, which was so evidently prospering in his hand, and take the way that went down from Jerusalem to Gaza, which was desert. The word "desert," of course, means a place sparsely populated. The contrasts must have seemed very great between the streets of Samaria and the long stretch of lonely road; between the joy of hundreds who had received their dear ones back to their homes, or had beheld the face of Christ, and the desolation which implied the unlikelihood of having an opportunity of ministering to men. But there was no hesitancy; no sooner was the command clearly apprehended than he arose and went.

How often God calls us still into the desert just when we seem most necessary to our converts or to the work which we have commenced. At the moment when the golden grain is inviting our sickle, and we are becoming interested in our work, the summons comes for us to enter the inner chamber, to spend months in lonely retirement, or to pass through times of depression, misunderstanding, and reproach. Be of good cheer, Christian soul, if this sum-

mons has come to thee, God will meet thee there. Thou wilt find some work to do. One soul needs thy care which will become a link between thee and a new world.

II. The Ethiopian Courtier. Far up the Nile lay a country now known as Nubia, the capital of which was the island city of Maroe, ruled over by a line of monarchs who bore the official name of Candace. The subject of this story held the honorable and important post of chief treasurer. By some means the Septuagint translation of the Old Testament had come into his hands, and had greatly interested him. The world at that time was wearying of its ancient idolatries and superstitions, and was eagerly seeking after the knowledge of God; and the Hebrews, with their Scriptures, were greatly sought after by earnest men, for it seemed as though they possessed the key to eternal treasures.

It may be that the perusal of the Old Testament had led to the visit to Jerusalem. He had gone up thither to worship, it may have been for the first time. With a devout reverence he attended the Temple services, entering into conversation with priests and scribes, and endeavoring to elicit the inner secret for which his soul was athirst. All, however, was without result. Impressed he may have been, but satisfied he was not, and so, as he rode back in his chariot, he opened again the copy of the Scriptures which had been the light of his path and the lamp of his feet, and turned to those chapters in Isaiah which seemed to indicate the advent of One Who would altogether meet his need. Still he could not be satisfied; he longed to know whether the prophet were speaking of himself or of some other; and if of another, of whom. He was a prepared soul waiting for God's prepared messenger. Probably if we were more absolutely to live in the will of God, we should find that those to whom we are prompted to speak had already been prepared by the Spirit of God for our message, and were asking questions which we were being divinely prepared to answer. How glad was Philip that he had obeyed the angel's summons, as he accepted the invitation to come up and sit with the Ethiopian in the chariot. He opened his mouth and beginning from the same Scripture preached unto him Jesus. Let all those who handle the Word of God begin from it and preach Jesus. Every road leads to the metropolis, and every passage may furnish a starting point of which the goal is the living Christ.

III. The Conclusion of the Interview. Philip spoke of the Incarnation, Life, Death, Resurrection and Ascension of the Lord, and I suppose he had reached the point in which he was describing the last commission of Jesus to His disciples, to go into all the world and baptize such as believed in His Name. Conscious that he did indeed believe, the statesmen desired to confess his Lord, and espying water asked Philip if he would not baptize him.

The question and answer which preceded his baptism may be an interpolation by some later hand, as they are rejected by the older manuscripts, but if so, they at least convey one of the earliest traditions of the Church. There and then the eunuch was baptized into the name of Christ, believing with all his heart, and desiring to follow his Master in the symbol of death and resurrection.

Then Philip was caught away. Probably it would have injured the work of God in the eunuch's heart if he had too greatly rested upon Philip's ministry. The lamp was lit, and now Christ would supply it with oil. The key was given and now the Old Testament would yield its own treasure. With glad heart he went on his way.

TEMPERANCE LESSON.

(March 23, Ephesians v. 11-21.)

On the day of Pentecost, when the disciples of the Risen Lord had issued from the upper room, newly infilled by the Divine Spirit, the bystanders found one explanation only for the phenomenon, and said, "They are filled with new wine." And the Apostle Peter set himself seriously to meet the allegations, saying: "These are not drunken, as ye suppose, seeing it is but the third hour of the day." But evidently there was some similarity in the two conditions of the drunken and the Spirit-filled man, which gave rise to such an assertion.

This similarity seems to have suggested the exhortation of the text, "Be not drunken with wine wherein is riot, but be filled with the Spirit" (verse 18). I trust that I may

not seem irreverent, if I trace the comparison a little further:—

The nature of the drunken man is powerfully wrought upon by alcohol. The nerve centers of the brain are stimulated to a high degree of excitement, and begin to discharge volume after volume of energy, so that the whole physical dial-plate registers a vast accumulation of activity. Now he boasts of his strength and puts it forth. Then he sings loudly or shouts vociferously. Again he is inclined to contest, argue, and declaim; make verses and write pages of manuscript.

The excitement is inevitably followed by corresponding depression. Alcohol does not create force, but stimulates its action. There is only a certain amount of nervous energy in any of us, produced by sleep, food, and ozone; and all that alcohol can do is to cause the rapid and exhausting squandering of this force, so that we waste in one or two hours what was intended to carry us over days of ordinary life. So the debauch is followed by a reaction of low spirits, irritable nerves, depressed vitality—a condition which too often drives the wretched victim of alcoholism to renewed imbibings of spirituous drinks. It is an awful thraldom, and it must end in entire collapse. The reserve capital becomes expended. The nature can no longer respond to the appeals made on it, and final bankruptcy ensues.

It is a terrible thing for the relatives when such a condition becomes chronic. A gentleman of my acquaintance told me the other day of his own agony, when he first discovered that his wife was drinking secretly. It took six years for her to kill herself, and during that period his life was hell. She had been brought into it by her own father, who was a seasoned old toper, and had urged his children to take alcohol, leaving the cellar always open. What can be more absolutely suicidal than for parents to put drink in the way of their children? What may be comparatively innocent in their own case may, through some inherited predisposition, awaken a craving in their children, which will become a devouring fire.

The filling of the Spirit. "Be filled with the Spirit," is as much a command as, "Be not drunken with wine." And if we obey the latter, why should we not equally obey the former? Besides God's commands are enablings. What He tells us to do He is ready to realize for us and in us, if only we are willing to obey. The filling of the human spirit by the Holy Spirit is the special characteristic of Pentecost.

Before that day, the Holy Spirit was given only to elect and highly-honored men who, like the loftiest peaks of a range, towered above their fellows; but since that day the same blessed filling is within the reach of all,—of young men and old, of servants and handmaids, of the highly-endowed and the simple and poor. Let each ask the question, "Have I been filled with the Holy Spirit? I have been regenerated by Him, but have I been anointed, sealed, and filled?" There is such a blessing in the infilling by the Spirit. It is for me; but I have not received it. I long for it, and would make any sacrifice to obtain it. I do now open all my heart that He may infill me, though I may not be emotionally conscious of His gracious response (Gal. iii. 14).

Forthwith the Holy Spirit's presence will lead to the excitement and strengthening of all the powers of the nature. It will not be an unhealthy or exhausting excitement. So long as the nature abides in the midst of His influences (and it ought always to do so) it will be as though a common spark were transferred from the ordinary atmosphere into a jar of oxygen gas, or as though an island moored in the Arctic zone were to be floated down into the tropics, and forthwith all the germs of life hidden in the soil were to burst into glorious manifestation.

The drunken sing their bacchanalian songs; the Spirit-filled speak one with another in psalms and hymns and spiritual songs, singing and making melody in the heart unto the Lord (verse 19). The drunken are often jovial and generously disposed, the Spirit-filled give thanks always for all things to God even the Father, in the name of the Lord Jesus Christ (verse 20). The drunken are conscious of vast accessions of strength, which they put forth in various forms of activity; whilst the Spirit-filled, who are also conscious of being replenished with the very might of God, use it in bearing with others

and subjecting themselves one to another in the fear of God (verse 21), for thus it is written: "Strengthened with all power, according to the might of his glory, unto all patience and longsuffering with joy" (verse 11).

Thus the very results that are apparent in the convivialists of the saloon or the carouse, appear after a spiritual fashion in those who have drunk most deeply at the river, which proceeds from the throne of God and of the Lamb.

What an argument there is in these thoughts to dissuade us from fellowship with the unfruitful works of darkness! Let us come out and be separate from drink in every shape and form, for it is the prolific parent of every kind of iniquity (verses 11, 12). Let us rebuke, as light does, all associations on the part of individuals, or families, or churches with the accursed thing (verse 13). Let us look very carefully how we walk in respect to it, renouncing what we may like, or what is the usage of our society, so as to redeem and use our opportunity of witness-bearing to the full (verses 15, 16).

And if it should be that anyone should read these words, who is bound by the chains of evil habit, as Lazarus by his grave-clothes, and who is even now beginning to wax corrupt, let him hear the voice of the Lord Jesus, as He stands at the mouth of his sepulchre, saying, "Awake, thou that sleepest, and arise from the dead" (verse 14). Dare to believe that He Who issues the command, supplies the power. Arise up in the might of Christ and do not make provision for the flesh. Believe that its power is broken, "and Christ shall shine upon thee." This will cheer and enliven thee. The positive is the best antidote for the negative, the Saviour for death and the living Christ for the power of habit.

THE RESURRECTION MORNING.

(March 30, John xx. 1-18.)

Let us study the events of the Resurrection Morning. Mary of Magdala and another Mary lingered by the sepulchre on the day of our Saviour's death, till the trumpet of the Passover Sabbath rang out from the Temple, and the gathering darkness warned them to retire. That Sabbath day on which they rested according to the commandment, was shadowed by the saddest sadness that ever gathered over human hearts. On the one hand they had lost their dearest Friend, under circumstances of the most harrowing grief; and on the other, the hopes they had cherished of their Master being the Messiah had been rudely shattered. But with the tenacity of a true and constant affection, they would not desert the beloved body, so endeared to them by being the shrine of that beloved nature, and when the Sabbath was over (after sundown) they went into the city to purchase sweet spices, that they might more perfectly embalm the precious body, as they were not able to do in the hurry of the afternoon of the crucifixion. Other women were associated in this act of love, unnamed and unknown on the page of history, but whose names are in the Book of Life, to be read therefrom some day by the lips of the Master Himself.

I. The Empty Grave. Whilst the women were hurrying toward the grave of Joseph's Garden, that sublime event occurred, which has filled the world with light and rapture ever since. For, whilst the Roman sentinels were passing to and fro before the sepulchre, there was a great earthquake, and the angel of the Lord descended from heaven, rolled back the stone from its mouth and sat upon it. Then from the opened doorway the Lord came forth, unperceived by the eye of man, for the watchers were dazed and dazzled by the appearance of the angel and the terror of the earthquake. As light broke on the world at creation, so did the Redeemer step forth in radiant glory,—the "first-born from among the dead," and "the first fruits of them that sleep."

In the meanwhile the women were questioning how they would be able to roll away the stone, which they had seen deposited in its place by the main force of several men.

In all likelihood they knew nothing of the precautions taken by the Sanhedrim or they would not have dared to come at all. They were, therefore, the more startled when, on coming nearer, they discovered that the stone was not in its place. Mary of Magdala seems to have detected this first, and, without further enquiry, possessed by the fear that the tomb must have been rifled of

its precious contents, she started off to inform Simon Peter and "the disciple whom Jesus loved."

Whilst these events were transpiring, the other women had reached the grave, been reassured by the angel, and had gone to bring the disciples word. In the meanwhile, Peter and John were hurrying to the sepulchre by another route, and probably reached it just after the women had left. John, being younger than Peter, had out-run him, but was withheld by a deep sense of reverence from doing more than peering into the open grave. Stooping down and looking in, his attention seems to have been greatly arrested by the presence of the linen clothes. Peter, however, entered and was especially attracted by the orderly arrangement of the napkin, which was "wrapped together in a place by itself."

When John ventured to follow his elder brother, and stood within the precincts of the tomb, he was thoroughly convinced by what he saw. Clearly the tomb had not been rifled, nor the body stolen by violent hands, for these garments would have been of more value to a thief than a naked corpse. In any case, thieves would hardly have been at such pains to fold up the garments with so much care. Clearly, also, the body had not been removed by friends, for they would not have left the clothes behind. And then the neatness with which they were disposed, was in itself so like their Master's care of details, and orderly habit. "So the disciples went away again to their own homes."

II. The Risen Lord. When the disciples had gone, Mary stood without at the door of the sepulchre weeping. The world seemed so desolate and cold, and there was nothing left to do for Him she loved. So, as she wept, she stooped and looked into the tomb. Like her, it may be, you have looked down into the cherished memories of olden days, into the grave of ordinances, into the literature, that once seemed full of the presence of Jesus, hoping to feel as you used to feel, and see what once filled you with rapture—but in vain. Only angels have assured you that you would not find what you wanted thus, but in some new and risen form. Leaving the things which are behind, we are perpetually being summoned to reach towards the things that are before, and to press towards those new and complete forms in which our ideals, and specially our Lord are now embodied.

She was pouring out her sad complaint to the angels, who sat, "the one at the head, and the other at the feet, where the body of Jesus had lain," when, perhaps, as Chrysostom finely suggests, some expression of recognition, of awe and worship on their faces, made her turn quickly around to find that there was one behind who seemed a stranger. He asked her whom she sought and why she wept.

In her confusion she thought that it was the gardener, and perhaps she was not so far from the truth. Is not Christ the Keeper of the garden enclosed by the grace of God, where the plants which He has redeemed from the wild, are being nurtured? She challenged Him as to where the body of her Lord might be, and pledged herself to bear it away, for love will dare impossibilities.

Then He spoke her name, as He had been wont to do, with the old intonation and emphasis, as when He cast the demons forth from her tormented nature; and in a moment she answered Him in the country tongue which they both knew, and loved so well, "Rabboni." She sought to touch Him, but though afterwards he offered His hand and side to Thomas, they were withheld from her, because, whilst there was no danger of Thomas depending unduly on the sensuous and physical, Mary must learn to exchange the outward for the inward, the transient for the external, the old level of companionship for worship and faith.

Did you ever realize that the fact of the voice of Jesus being so evidently recognizable, proves that in the new life, which lies beyond the death, we shall hear those voices speak again, which we have "loved long since and lost awhile"? As we have borne the image of the earthly we shall bear that of the heavenly, and shall speak with the loved and hear them speak. This is our Easter message. There is another state of being, not far removed from this, where we and they shall meet as in one home and speak again together.

THE HEART OF THE LESSON.

Rev. C. I. Scofield, D. D.

(INTERNATIONAL SUNDAY-SCHOOL LESSONS FOR MARCH, 1902.)

THE STONING OF STEPHEN.

(March 2, Acts vii. 54–viii. 2.)

The lesson bristles with teaching points upon which it would be pleasant to dwell if space permitted, but the heart of it is to be found in the contrast between what the spectators, say Saul of Tarsus, saw that day, and what Stephen saw. Saul saw, and consented to, the death by stoning of a young man with the face of an angel, a face over which God had spread the covering whiteness of the shekinah. He saw the great stones crush the life out of that holy body, and thought that so the truth of God was being maintained, and God glorified.

Stephen saw "the glory of God, and Jesus standing on the right hand of God," and the vision was more glorious and comforting than the stones were painful, so that the death of the first martyr was, perhaps, the happiest death that ever ended a human life.

And this opens to us the deepest depth of meaning in this lesson—that the compensations of heaven infinitely outweigh any possible suffering into which the path of duty may lead the child of God. Whatever the deprivation, whatever the loss, whatever the pain of that path, one moment of heaven more than compensates for all.

It has, from the times of the Fathers, been the conviction of the church of God that there, at the stoning of Stephen, the arrow of the Lord found the heart of Saul. That he resisted, that dawning conviction but served to enrage him the more is entirely in accord with what we know of the human heart, but from that moment the church has always felt that the future apostle was "kicking against the goads." And what lends assurance to that view is the evidence in Paul's writings that he was tremendously impressed, not only with the inevitable connection between suffering and the compensatory glory, but that, however great the suffering, the compensatory glory was enormously greater. How often that very thought finds expression through Paul. "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creation waiteth for the apocalypse of the sons of God" (Romans viii. 18, 19).

"For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen" (2 Cor. iv. 17, 18). And this, it will be remembered, was the sustaining comfort of our Lord Himself in the sufferings of the cross (Hebrews xii. 2; ii. 9).

THE DISCIPLES SCATTERED.

(March 9, Acts viii. 3-17.)

The lesson of this lesson is that Satan always over-reaches himself, and that God makes the wrath of man to praise Him.

Christ had commanded a world-wide preaching, beginning from Jerusalem. But the fellowship of the primitive church was sweet and, long after every soul in the holy city must have heard the word, the believers still lingered there. Then "the tiger of the Sanhedrin," as Saul has been called, was let loose, and what the church had been laggard to do under the command of Christ it was in haste to do under persecution.

Satan, perhaps, thought to crush Christianity in the place of its origin and he did but scatter abroad the new faith. Spurgeon said the church at Jerusalem was like a glowing bed of embers, and Saul like a great stone let fall upon it to put it out, but instead starting a hundred conflagrations. Satan may have thought he had gained a final victory when he saw Jesus die upon the cross. Instead, death but liberated the eternal life that was in Him, and the corn of wheat, falling into the ground and dying, brought forth myriads in each of whom the life of the slain One lived again.

Satan shut up Paul in prison, perhaps congratulating himself that the mightiest of

his enemies was bound, but out of Paul's prison came the great Prison Epistles, the marvelous revelations of which have inspired, guided and comforted the church for near nineteen hundred years. Nay, more, by reason of Paul's imprisonment he was enabled to preach the gospel to Nero himself, and from Nero's court salutations were sent to fellow-believers in Philippi (Phil. iv. 22).

Christianity was not long in finding out that "the blood of the martyrs is the seed of the church." Just so will it prove with the recent Satanic attempt to stamp out Christianity in China. From the ashes of the martyrs there will spring, perhaps, the church of the future.

Far more deadly is Satan's other device —that of leaving the church in peace while he subtly corrupts her faith, and destroys her confidence in the Scriptures.

THE ETHIOPIAN CONVERTED.

(March 16, Acts viii. 26-40.)

Not the conversion of the Ethiopian, blessed as that was, but the obedience of Philip, is the heart of this lesson. Conversion is the common miracle of Christianity, but obedience to Spirit guidance is the lost secret of blessing and power.

Nothing is more evident in apostolic Christianity than the presence, and the effective authority, of the Holy Spirit, and of the holy angels.

"Then the Spirit said unto Philip, Go near and join thyself to this chariot" (Acts viii. 29). "And when they were come up out of the water, the Spirit of the Lord caught away Philip" (Acts viii. 39).

"As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them" (Acts xiii. 2). Blessed church at Antioch! Not only was the voice of the Spirit known to Barnabas and Saul, but the other prophets and teachers knew His voice too.

"So they, being sent forth by the Holy Ghost, departed unto Seleucia" (Acts xiii. 4).

"Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia, after they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not" (Acts xvi. 6, 7).

No one can read the story of the early church without being struck with the prevalency of Holy Spirit guidance; and no one can attentively observe the work of the church to-day without a painful impression of the absence of that guidance, both individually and corporatively.

Of all the church's losses this is the greatest. The common saying is that reason is given to man for his guidance. No. The highest reason is often proven to be sadly fallible, while the Spirit is infallible. What could have seemed less reasonable than to take Philip away from the great work in Samaria to send him to an uninhabited desert? He could not have known that even one man would be there.

And when the Spirit visited the church at Antioch He demanded the two strongest men there—Paul, the mighty apostle, and Barnabas, the son of consolation. Whoever resolves to learn and obey the voice of the Spirit must prepare to do strange things of which, for the moment he does not himself see the motive, and he must expect often to be misunderstood and disapproved of men.

TEMPERANCE LESSON

(March 23, Ephesians v. 11-21.)

At first sight, it may seem a wresting of Scripture to call this passage a "temperance" lesson. But this is the superficial view, and from the narrow use to which a noble word has been put in these latter days. For of late temperance has come to mean total abstinence from the use of intoxicants. There is an unanswerable argument from Scripture for total abstinence from the use of intoxicants as beverages, but that is not what Scripture means by "temperance."

The word, biblically, stands for mastery over self, a mastery which includes the whole man, spirit, soul and body.

In this is included, of course, mastery over appetite in all its forms including the use of intoxicants. In this larger sense, then, the passage yields a noble temperance lesson, for it points directly to the only secret of the mastery of the self-life, the Holy Spirit. "Be not drunk with wine,

wherein is excess; but be filled with the Spirit" (verse 18).

If we turn to Romans vii., viii., we see in the first of those chapters a man who is groaning under the bondage of his whole being to the old self-life. Within him the new Christ-life strives in anguish. To will is present with him, but how to perform that which is good he finds not. But in the second of those chapters the man is victorious and at peace. The second verse gives the reason. "The law of the Spirit of life in Christ Jesus, hath made me free from the law of sin and death."

"This I say then, Walk in the Spirit and ye shall not fulfill the lusts of the flesh" (Gal. v. 16).

But this victory, this true "temperance" is the result of the filling with the Spirit. All believers have the Spirit (1 Cor. vi. 19; Romans viii. 9), but not all believers are filled with the Spirit. This is to be a constantly renewed experience. The disciples, who were both baptized and filled with the Spirit on the day of Pentecost in the second of Acts, were again filled with the Spirit in the fourth of Acts. They were not "re-baptized," or "reconsecrated," both of which are unbiblical thoughts, but they were refilled (Acts ii. 1-4; iv. 31). And temperance is a fruit of the Spirit (Gal. v. 23). The Spirit-filled believer will be not only a sober man, but that larger, nobler thing—a temperate man.

[Note. Further reflection has convinced the writer that "promise" in Acts ii. 39 (Lesson for January 10), refers to Joel's promise of the Spirit, and not to the promise in the Abrahamic Covenant, though, of course, the former is latent in the latter.]

GOLDEN TEXT HOMILIES.

Rev. R. A. Torrey.

March 2nd. *"Pray for them which despitefully use you and persecute you." Matt. v. 44.*

There is no simpler test of whether or no we really have the life of God dwelling within us than the attitude we take towards our enemies. God is love; and if we have indeed been born of God, we will love (1 John iv. 7, 8). But there is nothing that shows more clearly whether there is real love in our heart, or only some merely natural affection which we call love, than the way in which we treat those who have wronged us. It proves nothing that we love those who love us. The question is—how do we feel and how do we act towards those who hate us and outrage us? That is the decisive test. It is in our approach to God that we are most sincere. When we approach God, do we show that we have a deep and genuine love for those who have treated us with outrage and cruelty by pouring out to God earnest supplications that He will bless them. This is what Jesus did, and this is what Stephen did. There is no better cure for bitterness towards those who have done us wrong than to sincerely, earnestly and frequently pray for them. The command of Christ contained in our text should be obeyed literally. Stop and think! Is there some one who has done you a great wrong? Pray for him. Do it now. Do it often.

March 9th. *"Therefore they that were scattered abroad, went everywhere preaching the word. Acts viii. 4.*

When our Lord Jesus commissioned His disciples to go into all the world and to preach the gospel to every creature, He intended that commission not only for the twelve, but for every Christian. It is evident that the early church so understood the commission. "They that were scattered abroad" were not the apostles, the leaders in the early church, but the rank and file of the church, just ordinary, every-day Christians (compare Acts viii. 1). But each one of these ordinary lay members of the church became a missionary, he went about "preaching the word." If all Christians today would follow their example, the world

would soon be evangelized. And it will never be evangelized in any other way. The work can never all be done by ordained ministers and missionaries. But it could be done very soon, if each one would do his part as God has appointed. This text teaches us very plainly: (1) Who should preach, each believer. (2) What to preach, the Word. (3) Where to preach, everywhere. (4) How to preach, just tell the glad tidings of the Word (that is the meaning of the Greek word translated "preach").

March 16th. *"With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Romans x. 10.*

This passage makes the way of salvation very plain. To be saved there is something that we must do with our hearts, and there is something that we must do with our mouths. Just as soon as we do this something with our hearts and this something with our mouths we are saved. And we are not saved till then. What is that something which we must do with our hearts? Believe. Believe what? That God raised Jesus from the dead. (See context verse 9.) Do I not need to believe any other doctrine besides that? If I believe that fact, I shall soon come to believe every fundamental doctrine; for the fact of Christ's resurrection carries with it every essential doctrine of Christianity. The moment that one believes with his heart that God raised Jesus from the dead, that moment he is justified, his faith is counted to him for righteousness. But what is it to believe "with the heart"? To believe with the heart, is to believe with the whole inward man, to submit all our thoughts, all our feelings, all our will to this great saving truth that God raised Jesus from the dead. If we do thus believe, a confession with the mouth will inevitably follow. "Out of the abundance of the heart the mouth speaketh," and anyone who really believes with his heart that God raised Jesus from the dead cannot keep from confessing Jesus before the world. But what is it that we must confess about Jesus if we are to be saved? That Jesus is Lord. (See verse 9, R. V.) We must confess that Jesus is our supreme and absolute and divine Ruler. Just as soon as this is done as the outcome of a heart faith that God raised Him from the dead, we are saved, no matter how full of sin our life has been in the past.

March 23rd. *"Be not drunk with wine, wherein is excess." Eph. v. 18.*

The epistle to the Ephesians contains the highest exposition that is to be found anywhere of the privileges that are open to us in Christ. Yet in this lofty epistle the Holy Spirit led Paul to speak about so common and coarse a subject as drunkenness. Paul inspired by the Holy Spirit knew that such was human nature that men could talk very high and live very low, and that there were some who would revel in these lofty doctrines he had been teaching them and then go right off and act like beasts. Human nature in Ephesus was just the same as it is in America and everywhere else to-day. So the Holy Spirit made some practical applications of the great doctrines which He had been expounding. One of these applications is that found in our text, "Be not drunk with wine." There are many who tell us in these days that it is all right to use wine, but that we must not use distilled liquors. But Paul here specifies "wine." It is true that he does not say "never drink it," but "be not drunk with" it. How much wine does it take to make a man drunk? Who can tell? No one. But this is sure that just as soon as the imagination is even a little heated with wine, just as soon as the mind is in the least degree under its influence, just as soon as any physical member or mental faculty begins to work in the least degree abnormally, that moment a man or woman is at least a little drunk. A child of God ought not to be drunk at all. There is but one absolutely safe way, and that is not to touch wine at all. God has provided in Christ a divine exhilaration to take the place of the devilish intoxication of wine. That is found in the remainder of the verse, "Be filled with the Spirit."

March 30th. *"Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." Acts ii. 36.*

Peter had built up a masterly and unanswerable argument from fact and prophecy

to prove that Jesus was risen from the dead and was thus the fulfiller of Old Testament Messianic prophecy. In our text he sums up the conclusion in a single sentence and drives it home. On the one side stands the great and glorious truth that Jesus is both Divine Lord, and the Christ of God. On the other side stands the awful fact of their own monstrous treatment of Him Who was thus proven to be both Lord and Christ. This text contains the two truths that need to be known, if men are to be brought to a deep conviction of sin. The first truth that needs to be known is, Who Jesus is, "both Lord and Christ." The second truth that needs to be known is, How shamefully each one of us has treated this glorious Lord. If any one of us catches a glimpse of who Jesus really is and then stops to think how we have treated Him, it will make us cry out as did the thousands on the Day of Pentecost. But while this truth produces conviction of sin as does no other truth (compare John xvi. 9), still it is a glorious and gladdening truth to know. Jesus is both Lord and Christ. There is no doubt about that. We may not only hope that it is so, we may know it "assuredly." Our faith then is built upon a solid foundation.

Young People's Department.

All communications referring to this department should be sent to the editor, Miss Anna W. Pierson 1127 Dean Street, Brooklyn, N. Y.

Children in Mission Lands.

III. Korea.

Two months ago we took a peep at the boys and girls in China. This month we will visit a neighbor of China and see what the boys and girls are like in Korea.

The houses in which they live you would think very queer. In the country places the roofs are nearly all thatched with rice-straw, but the better city houses have black tile roofs which curve up at the corners in a picturesque way. They are only one story high, the walls being made of woven twigs, plastered with mud. The windows, like those in Japan, are mostly of oiled paper, though sometimes one will find a single pane of glass in the middle of a window. Every house has an open court in the center, where the women and girls spend most of their time. It is not considered proper for them to be seen on the street except at night, when the law requires that the men come in doors, and the women are free to go out. How would our fathers and brothers like that? In the country villages the women and little children are often seen in the fields, as much of the farm work is done by the women.

The houses are heated in a peculiar manner. They are slightly raised, and several parallel flues are made under the stone floor. The heat passing through these flues warms the floors. The people sleep on the floor at night, and in winter the fire is sometimes quite a hot one, consequently a foreigner sleeping in this way feels as if he were being slowly fried. They use a quilt for a mattress, and a block of wood for a pillow, and keep on the clothes they have worn during the day. I think most of us would prefer our own comfortable beds, even though they may not be heated for us.

Nearly everyone in Korea wears white, or what is supposed to be white, except at New Year's time. Boys wear their hair in a braid down their backs until they are married. If they are fifty years old and still wear their hair down they are called "boys" and "low" talk is used to them. Sometimes the hair is thin and unkempt, but some boys have nice heavy braids that any girl might be proud of. No matter how old a boy is he must have his mother comb and braid his hair. It is a funny sight to see a big boy of eighteen having his hair braided. When he is married he coils it into a top-knot and wears a broad brimmed black horse-hair or bamboo hat tied under his chin. This is never taken off except in his own home, when he replaces it with a sort of black skull cap.

The clothing is never buttoned or pinned but fastened together by a girdle tied

A Korean Boy and Man.

around the waist. The boys and girls and men and women all dress much alike. They wear jackets and full baggy trousers and cloth leggings, padded stockings, and sandals which they leave at the door when entering a house. In muddy weather they wear sandals which are raised by bits of wood two or three inches from the ground. Outside of the trousers the women and girls wear full starched skirts reaching to the ground; and the men, when on the street, often wear a full-sleeved robe reaching to the ankles. Commonly this is made of cotton, but among the wealthy it is often of silk imported from China.

The houses among the poor are usually dirty and uninviting, with no furniture except a few cooking utensils. Among the rich there are often to be seen Chinese tables and chairs, but they are for ornament and not use. Rice and pickled weed are the chief articles of food, though they also eat pork, eggs, fowl and a great deal of fish. The fish is usually eaten *raw*. Dog meat is also considered good eating in the summer time, and they have a number of vegetables as well as plenty of fruit.

There are three kinds of talk used in Korea. *Low,* for children or servants, *good,* for equals, and *high* for older people or people of rank. Children sometimes are heard quarrelling because the younger ones will not use "high" talk to the older ones.

As in most heathen countries, boys are more thought of than girls, though Koreans usually love all their children and are kind to them. The babies are carried on the backs of their mothers or older sisters. In winter the children wear wadded garments, and in summer often nothing at all but a hair ribbon.

The boys are allowed a great deal of liberty, and have a fine time at their games and play. They have curious live kites which they enjoy. They catch some large insect and after tying a string to it let it fly off. They also have square tailless kites, each boy trying with his string to cut another boy's string and so let his kite fly away. There are schools for boys, but none for girls except those kept by the missionaries. The boys are not taught anything except to read Chinese. Sitting on the floor they sway back and forth repeating their lessons in a loud sing-song tone. Sometimes a row of boys will sit so close that their bodies touch, then they will swing all together as one boy. Some of the boys are not able to go to school, but must earn their living as peddlers or fuel gatherers. The former go about with baskets fastened to a kind of wooden rack on their backs. They buy and sell eggs, fruit and vegetables, always charging more for a thing than they expect to get. Other boys go to the hillsides to gather grass and twigs for fuel. These usually band together and choose a leader. If a boy breaks one of their rules, he is tried and if found guilty he is beaten. They are sometimes seen playing a game they call "devil worship," in which they dance round in a circle beating tin pans and making a big noise.

The girls do not have as good a time as the boys, for they have to work at home, and take care of the babies. However, they do have some fun with swings and see-saws. They stand up on the ends of the see-saw and one girl springs into the air, then when she comes down again the shock sends the other girl into the air, and so it goes until the game gets quite exciting. Many of the girls are very pretty, with their big black eyes and dark hair. The poor little girls that have to make the fire and help cook, are not always as clean as they might be. It is so hard to wash their clothes, that it is easier to let them go dirty. If your mother had to rip your dresses apart, take them to a stream and wash them on a flat stone in the cold water, and then wind them about a wooden roller and beat

them with ironing sticks, and afterward put the pieces together again, perhaps you would not be kept clean either!

Small pox is very common in Korea, and many little children die of it. It is said that parents never count a baby among their children until he has had this disease. The people believe in a small-pox devil whom they call "mama." As soon as a child is taken with the disease, a "mutang" or sorceress is called and she tells the parents what to do. She makes them bow down to the devil and use "high" talk to him, and if the child gets well, she orders a feast for the devil and then he is politely invited to leave.

Children are very polite in their treatment of older people. A boy who wishes to give a respectful greeting, does not lift his hat, but bows to the ground; and girls courtesy until their fingers touch the ground.

After a girl is nine years old she is not allowed to be with her brothers, or to go on the street unless her face is entirely covered. She must not speak to any man, or be seen by one. They used to marry when very young, but now the law forbids it until they are sixteen years old. The parents choose the husband without consulting their daughter. The marriage service consists in the bride courtesying twice to the groom and the groom bowing four times to the bride. The groom always brings the bride a goose, which means fidelity. The bride's face is painted a ghastly white with bright red patches on cheeks, lips and forehead. After marriage she goes to live with her mother-in-law, and work for her, as the Chinese girls do.

A Korean Bride.

New Year's Day is a great day with the children. The parents make them new clothes of every color of the rainbow. The girls look very pretty with their bright dresses and their hair neatly combed, parted and oiled, with little red spots painted in the part. Even the boys have long overcoats of pink or blue. The girls think it especially fine to have striped sleeves, with the stripes made of different colored cloth sewed together and running round the sleeve.

The Koreans have always been kind to the missionaries, and many of them have learned to love Jesus. They have not much of any religion except the worship of their ancestors. When they become Christians they send their children to the mission schools so that they may learn to read the Bible. The girls are also taught to sew, cook, and do other household duties. Some of the girls that have to work hard during the day, come to the school in the evening, and are often so tired that they fall asleep over their lessons. When they do learn to love Jesus they begin at once to tell others about Him. I think in America we might take some lessons from them, don't you?

A. W. Pierson.

Half Yearly Honor Roll.

Those answering the Quiz since June whose averages are over ninety-five per cent and who will receive rewards, are as follows: William Adolph, Germantown, Pa.; Inez Blake, Chicago, Ill.; Alma Cooke, Sunal, Calif.; Robert Cooke, Sunal, Calif.; Agnes Hargan, Brooklyn, N. Y.; Martha Hargan, Brooklyn, N. Y.; Margaret Lewis, Honey Brook, Pa.; Virgil McClellan, Pine Bluff, Ark.; Elizabeth Pardee, Pittsburg, Pa.; Elsie Pier, Montclair, N. J.; Elizabeth Wright, Palestine, Tex.

OUR ENGLISH LETTER.

Paul D. Moody.

Even at the risk of the Correspondent being thought a hobbyist on the subject of Church Union, mention is again made of it. this time in connection with the recent course of addresses delivered by Canon Hensley Henson, in Westminster Abbey on the Sunday afternoons of November and December, on "Church Unity." Canon Henson bears the reputation of being "high," and, until lately, has not been looked upon as particularly friendly to Nonconformity. It is now ten years ago since he, as a young man, first more or less distinguished himself by the bitterness of his attacks upon a bishop who had taken part in a communion service with Nonconformists. This spirit has now entirely disappeared and, though there may be many who hold just as broad views on the subject of Church Unity as Canon Henson, no one in the English Church has been so bold in expressing them—or from an outside standpoint—so tactful. That perfectly insufferable tone of patronage, which too often characterizes Episcopal ideas of unity, was lacking in all that was said. Dissenters were alluded to as "Non-episcopal," and measures were advocated which, if carried out, would lead to the exchange of pulpits between denominations and the recognition of Nonconformists at the Church of England Communion Table. The whole spirit was that of the Church recognizing Dissenters for the Church's good as much as for the Dissenters'—in short a spirit not of condescension, but of fraternity. Needless to say Canon Henson is too wise to be led into hopes for more than union in spirit and realizes as every sensible man must, that the Church Universal will never consist of branches the same in every detail, it will be rather a case of unity in manifoldness.

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Those who know Dr. Joseph Parker need not be told that he took the first opportunity of publicly congratulating Canon Henson. Naturally, though unfortunately, there are many who have been aroused to express very opposite views, and it is argued that if Canon Henson's radical ideas were put in operation, the Establishment of the Church in England would mean no more than it does in Scotland. A step has already been taken in the right direction in the matter of the terms used in connection with the burial grounds, where the space assigned to members of the Church of England was designated "consecrated," and that reserved for Nonconformists "unconsecrated." The latter term has now been changed to "general," partly, it is thought, in consequence of Dr. Parker's very vigorous protest some months back.

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A most commendable scheme is on foot for the spread of the gospel in India, whereby any one who desires to give a Bible, Testament, or Gospel, to a native in the same walk of life may do so. This plan, which enables Christian postmen, railwaymen, policemen, bankers, and lawyers to make a present to a native postman, railway employé, etc., has two obvious advantages. Through the agency which sees to the distribution of the presents, a slip is inserted bearing the name and address of the donor, with room for the recipient's name and an invitation for him to write to his unseen friend in England. This is one great advantage—that it makes it a personal gift. The second is that it comes as a present from one in the same conditions and sphere in business. How this will work remains to be seen, as it has only just been put into operation.

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It is always a great mistake to think of London as a city, for it is in reality more of a county or state, so very large is it. Consequently it happens that London as a whole is never stirred save by events of national importance. At present, however, a boy preacher of fifteen, an American named Cooke, is creating a very lively interest in certain sections of the city. While there may be doubt in the minds of many

as to the advisability of boys in their teens entering public life as evangelists, still good is being done, and many come under the influence of the gospel, whom nothing but curiosity to see a fifteen-year-old preacher could bring. Both he and the work he is doing will doubtless be more aided by our prayers than by our criticisms, no matter how invaluable the latter may be.

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It is understood that the Million New Pledges, which the managers of the Twentieth Century Crusade started out in search of, have been realized. This, needless to say, does not satisfy the ardor of Dr. Henry and his supporters, so, having reconstructed the title of their movement,—which is henceforth to be known as the "Twentieth Century Christian Temperance Campaign,"—they have started afresh at their meritorious work. A rather formidable title seems absolutely indispensable to Christian work of any kind in England, and while the American can be trusted to organize elaborately, the Englishman can be trusted on a corresponding scale. The "Methodists' Twentieth Century Million Guinea Fund" was the most modest—in name alone, be it understood—of all the organizations of the past year.

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At present Gipsy Smith is conducting evangelistic services in the Central Hall (Wesleyan), Edinburgh. He is an evangelist of the type unfortunately too rare. His preaching is the declaration of the Gospel, and the doctrine of the Cross is proclaimed with no cunning words of man's wisdom, but with inspired simplicity and earnestness. Scotland stands in need of just such a man and his work is very manifestly being blessed.

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A movement is on foot to induce ministers to return to the old method of holding series of meetings preparatory to the communion. If this great sacrament is to be approached in the proper spirit, time must be taken to prepare. The often miserably-attended and possibly poorly-led mid-week prayer meeting is scanty preparation. This is a step which might profitably be followed everywhere. There is no doubt that too lax and careless ideas are held on this important matter in our land, and one who has attended a Scotch Communion service will have felt the difference, which Scotland is now proposing to make even greater.

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It is not because it is in any way new that the following is recorded—or because it is peculiar to London. Riding on the top of an omnibus, the writer entered into conversation with the driver who made the statement that his hours of work were from eight in the morning till a quarter to eleven at night, seven days in the week. When it was suggested that this must preclude the opportunity to attend church, the reply was made, "Church! the church would fall down if one of us was to go into it. A glass of beer is more for the likes of us than a church. I haven't been inside a church since I was married eight years ago." No comment is made on this. It is simply stated as a problem which has caused at least one man to think.

MONTHLY MISSIONARY SURVEY.

Robert E. Speer.

The *Japan Mail* summarizes a statement of the *Koye,* the Roman Catholic organ in Japan, regarding the extent of the Roman Catholic missions in the East. The *Koye* says that there are thirty-one ecclesiastical districts as follows: In Japan, 4; Korea, 1; Manchuria, 2; Thibet, 1; Southern China, 7; Tonquin (Annam), 3; Cochin China, 3; India 4; between Malacca and India, 6. These districts are under the control of 35 bishops, with a staff of 1,117 foreign missionaries. There are 2,428 evangelists and 1,254,068 converts. The baptisms in 1900 amounted to 219,275. Out of these, 30,812 were adults. There are 4,783 church buildings, 41 schools of divinity, 2,133 theological students, 2,910 elementary schools and orphanages in these institutions. The following is the report for Japan for the year 1900:—

	Tokyo.	Nagasaki.	Osaka.	Hakodate.	Totals.
No. of converts.....	9053	37101	4294	4643	55091
Received from other churches.....	3		4	4	11
No. of baptized adults.	619	432	138	298	1487
Converts' children.....	191	1344	188	59	1782
Children baptized at point of death.....	287	320	306	388	1301
Totals.	1097	2096	632	745	4570
Bishops.....	1	1	1	1	4
Missionaries.....	36	31	27	21	115
Japanese *Shisai* (Cures).....	2	27	2	1	32
Catechists.....	22	200	38	18	278
Church buildings, temporary and permanent.....	40	60	31	25	156
Schools of divinity....	1	1			2
Theological students..	4	26	4	5	39
Elementary schools and orphanages.....	21	16	9	8	54
Pupils and orphans....	2792	144	600	916	4452

The increase for the year, taking the whole country, was 735 converts; the baptisms showed a decrease over last year of 160.

There must be some omissions in this statement, unless Peking and Shanghai are included in Southern China. Where also is account taken of the Catholic work in Shantung and Shansi?

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A Honolulu Chinaman has written a sharp letter on the Chinese Exclusion Act, which is worth reading:—

"HONOLULU, December 24, 1901.

"Editor Advertiser:—

"I hereby beg to suggest that the following should be submitted as a fit substitute for Geary Act (so called) which is now in the hands of the present legislative body of your country assembled at Washington, D. C., for the purpose of reënactment, viz.: An Act to promote and encourage peace and harmony between the Empire of China and the United States of America:—

"Be it enacted, etc., that in order to promote and encourage peace and harmony between the Empire of China and the United States of America.

"Section 1. That the emigration of all American missionaries to preach Christianity in China to the Chinese laboring classes be and the same is hereby prohibited.

"Section 2. That only qualified Chinese officials, merchants, teachers, students and travelers for curiosity and pleasure, will be entitled to become Christians and have the privilege of entering the Kingdom of Heaven.

"Section 3. That competent American missionaries shall be appointed and stationed at the gate of the Kingdom of Heaven to examine into the papers and credentials of all Chinese persons, to ascertain whether such Chinese persons so seeking admission to the Kingdom of Heaven are of the exempt class as required by Section 2 of this Act.

"Section 4. That Chinese laborers, who are not of the exempt class within the meaning of Section 2 of this Act shall be denied the privilege of entering the Kingdom of Heaven and shall be deported to the infernal region from whence they came.

"LIN SHEN CHOW."

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The Mormon Mission to Japan has not been expelled. On the other hand, it is said to have obtained permission to undertake work and preach. One of the native papers suggests that its polygamous doctrine will be grateful to some of the younger Buddhist priests. Christianity has done a great deal to vivify Buddhism, but it has not been able to communicate to its priests the tone and morality of Christianity. Several years ago the *Jiji Shimpo* published several articles on the condition of Buddhism in Japan. The *Mail* summarized the articles:—

"It (the *Jiji Shimpo)* seems to accept without question the fact that Buddhism has actually entered the downward grade, and it refers its decline to the immorality and ignorance of the priests who, since the *Meiji* Government abolished the rules of celibacy and vegetable diet, have abandoned themselves to riotous living. No doubt if Buddhism is to be rejuvenated the priests must become radically different, and some publicists, who are naturally perturbed at seeing Japan drift into the condition of a country without a living faith of any kind, advise that the old laws against marriage and meat should be revised, and that some fiscal system like the tithes in England, should be devised for supplying funds to the temples. Both propositions excite the *Jiji's* ridicule. There is not, it declares, the remotest possibility of instituting a system of forced payments for the support of a special creed, even if the Constitution permitted anything of the kind; and, as for the priests, if the call of their faith does not awaken in them an active impulse to live pure and useful lives, no secular laws would have any force. The *Jiji's* suggestion is that the government should withdraw its hand altogether,

should abandon even the slight supervision that it now exercises. Possibly we should then see some temples turned into theatres or casinos, and some prelates dancing with *geisha* in chancels, while others beat out the measure on sacred gongs. But there would be a natural winnowing of the chaff from the grain. The good would shake the bad from its skirts, and if there is in Buddhism anything fit to survive, it would survive. Japan is an interesting country. It has been an interesting country for the past forty years. This moribund condition of its only religious creed is certainly not the least interesting feature of its modern career."

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The Nestorian patriarch, Mar Shimun, has just returned from Van, whither he had gone to obtain the payment of arrears in the pension or salary paid to him by the government. He was successful in part. He had also other objects in going there, chiefly to obtain redress for the oppressions and wrongs constantly perpetrated by the Kurds upon the Christians of those regions. In this, he got only the usual promises of satisfaction. So long as the Turkish officials receive a large bounty from the hands of the pillaging Kurds, it will be impossible for the Christians to hope for redress. They are armed with poor rifles, while all the Kurds about them have modern weapons, making the former an easy prey for the latter. The Roman Catholics have not made good their promises to these Independent Tribes, this year, and so far as we can learn they have made but little advance in their propagandism. The Nestorian patriarch has been much opposed to them, and has repeatedly solicited the aid of the American missionaries to resist them.

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A missionary in Urumia writes of a recent visit to that city of the Crown Prince from Tabriz,—his first visit to Urumia:—

"On the second day after his arrival in town, he visited the college and hospital. The students and the teachers were drawn up in line, down the avenues leading to our residence, while the gentlemen of the station met him at the gate of the compound, and escorted him through this line to our residence, where he sat for a few minutes taking a cup of tea, while the students assembled in the college chapel. Both in our house and in the college, all, including ourselves, stood, he alone sitting. One of the students read an address of welcome to him in Persian. One read a little English for him, and all the students sang in Syriac. He was informed as to the course and object of the institution in its various departments, when we proceeded to the hospital, passing through a number of rooms, where he inquired in detail as to the illness of each patient. He stopped a long time in the new operating room where the surgical instruments were displayed, and manifested much interest in them. Here he dismissed all but his own Persian physician and myself, and asked me to examine him very much as we would were he to take out an insurance policy. As we walked out of the institution, he remarked: 'This work of yours will have lasting effects. Why do you not have a hospital in Tabriz?' (where he resides.) He gave fifty dollars to the students of the college. Dr. Miller and I were called in to treat the Crown Princess as soon as they arrived, and calls were made every day upon her during their stay of a week. In most of these calls the Crown Prince was present, so that it gave an opportunity in an informal way of learning a good deal about our work. As payment for these medical services he gave a fine Cashmere Persian shawl."

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Whatever the Russian Church does in Persia, and it is likely to do more and not less than it has already done, political Russia is tightening its hold upon the country and the government. The railroad to Erivan is now completed, and the contracts for work on to Julfa are being given. In Eastern Persia, along the Afghan border, there are railroads planned, and even on the Persian gulf the Russians are more or less active; but where their influence and power is felt the most, is through their representatives at the court in Teheran and in the larger cities, and in the loans which they make to Persia.

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The work in Korea continues its course of growth and expansion, and the power of God is undeniably present in the complete transformation of character and the creation of spiritual life. These are some instances from the annual reports. Mrs. Hunt writes:—

"The face of an old woman who

came to us while there I shall not soon forget. She had heard the Gospel from some one who had stopped at her village. She wanted to hear more, and was told that if she would go to Anak, there were believers there who would teach her. Though eighty years old, and somewhat deaf, the persistency with which she learned to read was interesting to see. She seemed oblivious to cold and hunger, for she would sit on the porch, with the cold fall winds blowing on her, spelling out the words, calling on those who passed in and out the door to help her, and had to be reminded that she must eat. Her mind was bent on learning about Jesus."

Mr. Bernheisel reports of some classes for the instruction of believers in the Bible:—

"It was indeed encouraging and inspiring to see the zeal with which the people entered upon the study. Old men and young boys sat side by side and vied with each other in enthusiastic study. In one place we occupied a room in the church building separated from the public room by a thin partition. In the public room many of the members of the class slept at night. Nearly every morning we were wakened at about four o'clock by the voices of those who commenced their study at that early hour. Again in the evening the same process was kept up till about ten o'clock. Their principal topic of conversation, as indeed seems to be the case with our Christians everywhere, was the Bible and personal Christian experiences."

A visitor at Pyeng Yang writes:—

"I never saw such a wonderful work as is going on here. Last Sunday there were about one thousand three hundred people at the afternoon service at church, and last Wednesday quite six hundred men and three hundred women at prayer meeting. Certainly the power of the Spirit is seen working mightily among the Koreans here."

Among women as well as men the Gospel has laid hold with power. Mrs. Adams writes of their most eager interest:—

"The celebration of Buddha's birthday brought in visitors from many *li* away. On Sabbath the crowd was so great that no attempt was made to use the church. Mr. Adams conducted an open-air service in the courtyard. Few had ever heard the Gospel before. The following days were full of opportunities for seed-sowing. Books were sold and many listened intently to reading and teaching. Two women seventy-five years of age, who had walked in one hundred *li* for a sight-see, said they had been well repaid, for not only had they seen the foreigners, but they had heard this strange story of the world's Saviour.

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The *Japan Mail* speaks of a new magazine "of a very promising type that bears mark of strong support at its back that has just made its appearance. It is called the *Kyoiku-kai* (The World of Education). In size and get-up it approaches very near to the *Taiyo* standard. The first number covers one hundred and sixty-five pages, and contains many illustrations. In its opening pages it asserts that all the existing magazines that treat of education are run by partisans and consequently are not altogether reliable. Before all things this new publication promises to deal impartially with all questions. In the first number, Dr. Inoue Tetsujiro writes on 'The Past and Future of Education,' and draws a very interesting comparison between the tendency of thought in the West and the East. Dr. Inoue observes that the Greek philosophy is the basis of all our progress in the past. It was that that gave birth to our science, and that constituted the foundation of our best political institutions. Greek development was essentially intellectual, and hence in all branches of knowledge where acuteness of mind is a *sine qua non* of progress, the West has always been far ahead of the East. Oriental education is strong on the moral side, but very weak on the intellectual side. Socrates and Confucius may be said to represent two distinct types of teaching. Though Socrates discovered much of morality, he was before all things a great thinker and a leader of thought. Confucius never attempted to solve intellectual problems. He simply taught morality and, among his three thousand odd disciples, there is hardly a man who could be called great intellectually. Japan and Korea followed in wake of China in former days, but of late Japan, realizing the defects in the Oriental system of education, has imported wholesale from Europe and America, and is now in danger of overdoing the development of intellect, and forgetting the value of a high moral standard."

Religious Thought and Activity.

Fourth World's Sunday School Convention. The suggestion to hold the next World's Sunday School Convention in Jerusalem, probably in March, 1904, has been very favorably received and many are hoping that it will prove practicable. The first of these conventions was held in London, England, in 1889; the second in St. Louis in 1893; and the third again in London in 1898.

An Editor on Total Abstinence. In the January *Royal Magazine,* Mr. T. P. O'Connor, a leading Irish politician and editor of a daily paper, concludes his advice to young journalists as follows:—

> And let me whisper this word finally in your ear. It won't do you the least harm if you are a teetotaler. You may lose something, but you gain tenfold. I believe in half a century from now no man will rise to the height of any profession, in the field, in the forum, or at the desk, who is not a teetotaler.

"Who will go?" Anam, with 22,000,000 souls, has not a single missionary, not one witness for Christ, with the exception of one colporteur, and the Bible Society says that he reports the people are absolutely hungry for the Gospel, his sales being greater there than in all the Malaysian district. May God give us to realize the dignity of our calling, and may we begin to pray that God shall find Spirit-filled men, men in faith and prayer, who will go and dare to stand in the power of His strength and might.—*Illustrated Missionary News.*

Presbyterian Conference in Chicago. The General Assembly's Committee on Evangelistic Work recently held a three days' conference (January 13-15) in Chicago, under the auspices of the McCormick Theological Seminary and Chicago Presbytery. The meetings, which assembled in the Church of the Covenant, were well attended, many ministers coming from surrounding states. Among the topics treated were "The Evangelistic Sermon," "How to make the Evangelistic Movement Effective in Our Churches," "Evangelistic Work for and among Young People," and "The Unchurched Masses."

The Student Volunteer Convention. Among the speakers announced for the forthcoming Student Volunteer Convention in Toronto (February 28 to March 2), are the following: Bishops Baldwin of Huron, Sweatman of Toronto, Galloway of Mississippi, and Thoburn of India, Hon. S. B. Capen, Dr. J. Ross Stevenson, Dr. and Mrs. F. Howard Taylor of the China Inland Mission, Mr. Robert E. Speer, and Drs. Gamewell and Ament of China. The conference, which is to be held in the Massey Music Hall, will be presided over by Mr. John R. Mott, chairman of the Student Volunteer Movement.

Home for Intemperate Men. The New York Christian Home for Intemperate Men, which was opened in 1876 at 1175 Madison Avenue, is about to move to Mount Vernon, N. Y., where a larger building capable of accommodating one hundred and fifty men has been erected. During the twenty-five years of its existence over "six thousand men have been residents of the Home, of which number considerably more than half have been converted through the preaching of the gospel of Christ, and are to-day honored and useful members of the several communities in which they live."

"The Redemption of Our City." A four days' conference on "The Redemption of Our City," the arrangements for which were made by The Federation of Churches and Christian Workers, was held in the Broadway Tabernacle, New York, from January 27 to 30. Each day there were three sessions, morning, afternoon, and evening, preceded by a prayer meeting at 9.30 a. m. The topics under discussion were: (1) Our Field; (2) Forces for Good and Evil; (3) Aims and Methods. Among the speakers present were Drs. S. Parkes Cadman, J. F. Jack-

son, A. F. Schauffler, L. T. Chamberlain, Truman J. Backus, Hon. Charles A. Schieren, and Mr. Robert E. Speer.

Bible Teachers' College. The Bible Teachers' College, which recently removed its headquarters from Montclair, N. J., to the chapel of the Broadway Tabernacle, New York City, has nearly completed its second term, during which many valuable lectures have been delivered. Among the best known names of those who have been giving series of addresses are Mr. Robert E. Speer and Drs. J. M. Buckley and Cornelius Woelfkin on "The Christian Life and Missions," Dr. Rogers on "Genesis and Oriental Research," Dr. Stiblitz on "Old Testament Institutions" and "History and Prophecy of the Persian Period," Dr. W. W. White on "The Writings of Luke, the Physician," and Dr. Huizinga on "The Teachings of our Lord."

The "Red House." Through the exertions of Rev. Harry Wilson of Stepney, one of the poorest parts of East London, a "public house without beer" or the "Red House," as it is called—has recently been erected at a cost of $50,000. "The object of the new premises is the supply of cheap and good food and drink for the poor population of Stepney. The kitchen can cook one thousand dinners a day; a plate of cold meat can be had for 2d. (4 cents), and a basin of soup for 1d. (2 cents). A poor housewife can have her Sunday joint cooked and buy a pudding to follow it for a few pence. On the floors above the public bar there are recreation and other rooms where men can read, smoke and play games, and where during the evening concerts will be given. A room will be set apart for Bible classes, and dormitories will be provided."

The Mengo Hospital. Not only is Uganda to have the largest Protestant Church in Africa, but perhaps one of the largest hospitals on the continent is also found there. It was built last May, just as the old cathedral was built, with grass-thatched roof and reed walls. It is built in the form of a St. George's cross, its extreme length being one hundred and twenty feet. The roof alone required one hundred and twelve tons of grass for its thatch. There are numerous wards, all neatly white-washed and simply furnished. The walls are adorned with texts of Scripture in the native tongue, which tired eyes can look upon and take hope and comfort from as they read the sweet Gospel messages of salvation. The natives themselves did most of the work of building, under the direction of a member of the C. M. S. Mission. Their labor in constructing the hospital was valued at $1,500.—*The Missionary.*

Dr. Alexander Whyte on the Salvation Army. Dr. Alexander Whyte, of Edinburgh, at the opening of a rescue home in Pollokshields, said the day was coming "when the name of General William Booth will be ranked with that of Martin Luther and John Wesley. The people of the present day," he added, "are far too near to the founder of the Salvation Army to realize his greatness. To appreciate the magnitude and grandeur of a cathedral, one has to view it from a distance, towering above the houses and buildings of ordinary height. It is so with General Booth and his contemporaries, and God is gracious, indeed, toward our day and generation, in raising up such a worthy and noble leader." Dr. Whyte is further reported as saying that there were no walls in Edinburgh within which, that night, he could gain more for his soul and mind than in presiding at that meeting.—*Christian World.*

The Need for Encouragement. A sympathetic hearer of sermons said recently that what he most misses in modern preaching is the note of *encouragement.* In reading the gospels he finds "the most scathing condemnation of sin, but the most wonderful stimulus and helpfulness for the sinner. Nowadays there is too much fault-finding, too little attempt to awaken enthusiasm for goodness, too little exposition of the beauty and fragrance of the higher life." There is much in this criticism that is just. Jesus was an embodiment in His ministry of the prophetic word, "A bruised reed shall he not break; and smoking flax shall he not quench." Preachers should cultivate what has been well called "the wooing note." Souls can

never be driven into the kingdom of heaven; but that they may be drawn into it from the very brink of the pit, is clear from the miracles of conversion that are recorded on every page of the gospels.—*The Christian* (London).

English Missions to Seamen. The English mission to sailors has recently published a very encouraging report of its work. Lord Brassey, who has made more than one tour of the world in his own yacht, presided at the conference, and Commander W. Dawson, of the Royal Navy, acted as secretary. The meeting was held at Brighton for the first time since 1874, since which year the number of contributing churches and the sums contributed have both increased six times. There are now forty-eight chaplains who work wholly among seamen, and these are reënforced by 700 volunteer assistants conducting services on the high seas and at the fishing banks. Thirty years ago the work among seamen was in its incipiency, and forty years ago a sailor was looked upon as far beyond the pale of hope. But Commander Dawson spoke happily of the improved morale of the service and expressed the gratitude of all lovers of sailors to the churches for the good work done.—*Interior.*

The Moody Bible Institute. During the month of February, Dr. A. T. Pierson lectured daily at the Moody Bible Institute, Chicago, and occupied the pulpit at the Chicago Avenue Church in the absence of Rev. R. A. Torrey. His addresses at the Institute were on "The Riches of the Psalms," which he dealt with under the following heads: Psalms of the Law, Psalms of the Christ, Psalms of the Creation, Psalms of the Curse, Psalms of the Life, Psalms of the Heart, Psalms of Jehovah. Dr. Pierson also gave a series of four lectures on "Missionary Biographies," taking up in turn Gilmore of Mongolia, Duff of India, Patteson of Melanesia, and Coan of Hawaii.

Rev. George C. Needham, who is to spend the month of March at the Institute, will deliver a series of addresses on the following subjects: The Book of Ruth; Some Less Familiar Laws of the Old Testament; Some Less Familiar Bible Characters; Grace and Glory; and "Personal Reminiscences Covering thirty-five Years of Evangelism."

Bible Buying in Uganda. Writing to the *Church Missionary Intelligencer,* Mrs. Fraser of Uganda says:—

The new Bibles have come, and are selling *like wildfire.* In spite of the almost prohibitive price, the first edition is nearly exhausted. . . . In order that the Bibles might get as quickly as possible into the hands of the teachers, who so sorely need them, the bishop determined to reduce the price of the cheapest to two months' wages for those teachers who had already taught for a year, and to three months' wages for a slightly better quality. This would seem dear enough to Christians in England, but the very day the news was given out a great crowd of teachers fairly danced down to Mr. Miller's house to have their names written down for a "Holy Book," shouting and singing with such beaming faces. They came as we were walking along from the prayer-meeting, and crowded round the bishop, kneeling at his feet, crying, "Joy! joy! God be praised! God be praised!" Some of them quite broke down.

The Zionists. As a result of the recent session of the Zionist Congress in Switzerland, and for the purpose of establishing a final home for the Jewish nation in Palestine, a bill has been introduced in the Assembly at Albany incorporating the Federation of American Zionists. The corporators named in the bill are Dr. Richard Gottheil and H. Pereira Mendez, of New York; Marcus Jastrow, of Pennsylvania; Sabatai Schaffer, of Maryland; Leon Zolatkoff, of Illinois, and Isidore D. Morrison, of New York. . . . . The objects that the federators have set out to obtain and which are named in the bill are: To foster the national idea in Israel; to coöperate with other Zionist societies in their endeavor to obtain for the Jewish nation a legally assured home in Palestine; to unite all Zionist societies; to act as the medium of communication between the Zionist Congress, through its central committee, and the Zionist societies in the United States; to foster the knowledge of

Hebrew as a living language; to publish periodical publications for the furtherance of the cause of Zionism.—*Christian Intelligencer.*

National Federation of Churches and Christian Workers. The Second Annual Conference of the National Federation of Churches and Christian Workers was held in Washington, D. C., Feb. 4 and 5. The meetings, which were well attended, were held in the Hall of the Y. M. C. A. Rev. John G. Butler, D. D., pastor of the Luther Memorial Church in that city, gave the address of welcome. Among the subjects treated were "The Possible and Impossible in Church Federation," by Rev. L. C. Barnes, D. D.; "How the Churches Can Unite in Social Work," by Rev. Drs. E. Walpole Warren and Alfred Tyler Perry; "Church Federation and the Poor," by Rev. John Bancroft Devins, D. D., and "Church Federation in the Interests of Social and Civic Righteousness," by Rev Drs. Lorimer, Mackay, and Satterlee. Other speakers were Bishop Hurst, Rev. Drs. Charles L. Thompson, Rivington Lord, S. M. Dick, William A. Rice, George E. Reed, and Mr. Charles E. Hughes. During the Conference, a delegation representing the National Conference called at the White House by request of President Roosevelt.

"A Little Member." The following paragraph is culled from the *Vanguard*, a paper published in Bombay:—

> "At the hand of thief or murderer few of us in life suffer even indirectly. But from the careless tongue of friend, the cruel tongue of enemy, who is free? No human being can live a life so true, so fair, so pure as to be beyond the reach of malice, or immune from the poisonous emanations of envy. The insidious attacks against one's reputation, the loathsome innuendoes, slurs, half-lies by which jealous mediocrity seeks to ruin its superiors, are like those insect parasites that kill the heart and life of a mighty oak. So cowardly is the method, so stealthy the shooting of the poisoned thorns, so insignificant the separate acts in their seeming, that one is not on guard against them. It is easier to dodge an elephant than a microbe."

India is not the only country in the world that needs to be warned against evil speaking, nor are apostolic times the only ones to which James' words apply. The fact of so large a portion of the apostle's letter addressed to "the twelve tribes scattered abroad" being devoted to the subject of the "tongue" show that he fully recognized how universal was the evil wrought by this "fire." And more than eighteen hundred years add their testimony to the truth of his assertion that "the tongue can no man tame."

Andrew Murray's Work In South Africa. The work of Rev. Andrew Murray in South Africa is large and varied. He is president of the South Africa General Mission which has stations in Cape Colony, Orange Free State, and the Transvaal.

For many years Mr. Murray has had the entire charge of a large church in Wellington; now, however, the appointment of a co-pastor enables him to devote more time to evangelistic work and writing.

Besides being constantly called upon to preside at conventions of all kinds, a large summer conference, known as "The Keswick of South Africa," which has been in existence for some years, is also chiefly in the hands of Mr. Murray.

Nearly thirty years ago he founded the Huguenot Seminary in Wellington, out of which the Huguenot College, as well as three branch seminaries, has grown.

In 1877 a Mission Institute was established, in which numbers of young men are trained for missionaries, and though this is now under the care of Rev. Clinton T. Wood, Mr. Murray still has a large interest in it. More recently Mr. Murray has been instrumental in the establishment of an Industrial School, also in Wellington. "As a member of the Mission Committee of the Dutch Reformed Church, he has kept in living, prayerful touch with every missionary in the field and has been especially the life of the Dutch Branch of the Livingstonia Mission at Lake Nyasa."

Protestantism in France. The following, coming as it does from such an authority as Rev. C. Merle D'Aubigney, is full of encouragement:—

> In 1806 there were for the whole of France, excluding Alsace, one hundred

and twenty pastors in the Reformed Churches. Now there are more than one thousand two hundred, ten times as many. In the Pas de Calais, during the last twelve years, one thousand five hundred miners have been won from Romanism. In Dordogne there was, six years ago, one Protestant community, now there are five. In the district of St. Aubin de Blaye as far down as 1890 there was not a Protestant congregation; now there are six, with numerous outposts, all formed by conversions from Roman Catholicism. The region round Pons was, only five years since, entirely under the influence of the Roman clergy; now there are four evangelical congregations, with seven annexes, and the Gospel is preached in more than forty villages.

I could quote similar instances of successful mission work in many other parts, Cherente in the West, Gers in the South, Lot and Haute Loire in the center of France. In some cases the conversions have taken place in numbers. In Marcilloc sixty out of one hundred, in Le Monteil seventy out of eighty inhabitants, in Madranges from three hundred to four hundred have come out and joined the Protestant Church.

Now I do not wish to lead you to believe that France will become Protestant in a few years, but that we are gaining ground on Romanism there can, I think, be no doubt.

A Bible School in Switzerland. The Evangelical Society of Switzerland, says *The Interior,* has for seventy years supported at Geneva a school not unlike Mr. Moody's Bible Institute in Chicago. It prepares Christian workers for city missions, rural evangelization, colportage, and (a limited number) for the pulpit. During the past year, as its recently issued catalogue shows, it supported thirty-four students in its theological department, but opens the new year with forty-five. Its colporteurs numbered fifty-two and its evangelists twenty-six. During the summer it keeps open stations at various popular resorts, and the year round it sends out Bible agents and other laborers in various fields of evangelism. It has since its foundation given five hundred and fifty ministers to the Reformed churches of France, Belgium, the Waldensian valleys and the French speaking populations of Canada. It has also employed two hundred and eighty colporteurs, who have sold hundreds of thousands of Bibles. One hundred and seventeen stations for preaching the gospel have been established by it, many of which became the nuclei of churches. It is thoroughly evangelical but undenominational. The cost, about $40,000 a year, is partly met by the Protestants of Geneva, but more largely by contributors in England and Scotland, with a few subscribers in America. The workers report their chief obstacles to be "scepticism in the cities and superstition in the country, with intemperance everywhere."

Y. M. C. A. Conference. It is encouraging to see that the leaders in Young Men's Christian Association work are uniting their efforts to secure more spiritual power and definite results in their religious work. A conference of secretaries and other leaders was recently held at the West Side Branch, New York City, for this express purpose. Leaders were present from as far west as Chicago and St. Louis, and as far north and east as Montreal and Boston.

The Bible class courses in use in the Associations were strictly reviewed with the purpose of making them more practically helpful. The subject of training Bible class teachers from among the membership of the Associations was given much discussion. Methods of winning men to Christ throughout all the social agencies of the Associations as well as by means of evangelistic work awakened great interest.

Plans in operation in Cleveland and other cities for carrying the religious work outside the Association buildings to men in shops, factories, etc., received warm approval, and this line of work will be pushed by the Associations in the next few years.

The importance now being laid on this central and most important feature of Association work is shown by the fact that three secretaries of the International Committee, Messrs. Fred S. Goodman, Don O. Shelton, and Fred B. Smith, are now giving their entire time to this development throughout the country.

The Simultaneous Mission in Sydney, N. S. W. Writing in the *Southern Cross* of the Simultaneous Mission in Sydney, New South Wales, Dr. John Watsford says:—

The Simultaneous Mission in Sydney has been a glorious success. It was unmistakably the work of the Holy Spirit. No such movement has ever before been known in Australasia. It was thoroughly well organized. Before the mission commenced, the Spirit of grace and of supplication was richly poured out upon the churches, and many meetings were held for pleading with God for the outpouring of the Holy Spirit in Pentecostal power. The city and suburbs were divided into districts, where missions should be held, and bands of earnest workers went from house to house, inviting all to attend the meetings. As soon as the missions commenced the whole place seemed moved; the people flocked to the churches, halls, and tents; the power of God was with the Word, and for fourteen days—morning, noon, and night—the missioners and workers were engaged in preaching the Gospel and directing sinners to the Lord Jesus. The results have been most glorious. At the great thanksgiving meeting at the close of the mission, the secretaries announced that they had not yet received reports from many of the missions, but that those to hand showed that more than three thousand enquirers had been spoken to in the enquiry rooms, and they had no doubt that the total number would be over four thousand. This is something for which every Christian will thank God, and it will give faith and hope and encouragement to others engaged in a similar work.

An Urgent Call from Bombay. The following, condensed from a letter sent by Mrs. Dyer—who wrote the life of Pandita Ramabai—to the London *Christian*, has been forwarded to us by a correspondent who, at Mrs. Dyer's special request, is seeking to bring before the public in America as well as in England "the need that exists for consecrated women workers of ability and education." After speaking of "the open and flagrant immorality in the Bombay streets, and more especially the cruel fate of the numbers of young women and girls from the continent of Europe who are continually brought there by the infamous traders in flesh and blood," Mrs. Dyer goes on to quote part of a letter which she has received from the secretary of the W. C. T. U. of Bombay with the request that she would make known this need:—

> The Christian workers of Bombay and Poona have had very strongly laid upon them the burden of responsibility for foreign young women who are brought here for immoral purposes. Missionaries and others have done what they could to reach them, but it is felt by everyone that the work demands the entire time and energy of one who is definitely set apart for it. . . . .
>
> Those who come should be linguists to a certain extent, as almost every European nationality is to be found among these women. They should also have had experience in rescue work at home. . . . .
>
> It is with the hope of enlisting your sympathy and help that we send this appeal, trusting you may be guided to those whom God surely intends for His work in this needy corner of the world.

Prevailing Prayer. We complain of the decline in candidates for the ministry, and remedies are suggested. But have I not seen it stated that Christ faced the same difficulty, and met it in His own way? Said He, "The harvest truly is plenteous, but the laborers are few." There is a decline of candidates for the ministry. What then? "Pray ye, therefore, the Lord of the harvest that he will send forth laborers into his harvest." What would be thought if you had a week of prayer meetings to plead with God on this subject? Would anyone attend? More than you think would attend. More will be done in that way than by giving better salaries and better education. But prayer is no easy thing—prevailing prayer. We must awaken the Lord. For this He will be inquired of. He says, "Awake, awake, put on strength, O arm of the LORD; awake as in the ancient days." Nor will He wake at once. He will refuse till we ask Him more earnestly. He says, "Let me go," that we may answer, "I will not let thee go, except thou bless me." He says, "It is not meet to take the children's bread and cast it to the dogs," that we may reply, "Truth, Lord; yet the dogs eat of the crumbs which fall from their masters' table."

> "Oh! how strangely Thou eludest
> Those, dear Lord, that have believed!
> Yet eluding, ne'er deludest,
> Nor deceiv'st, nor art deceived!"

We must waken God before we waken the dim sunken masses. What Savonarola cried in the crisis of his Church I would repeat, "Wake Christ! Wake Christ!"—*British Weekly.*

The W. C. T. U. in Poona. That the members of the Woman's Christian Temperance Union of Poona, India, are awake to their opportunities and quick to seize them is proved by the following paragraph from the *Bombay Guardian*:—

> The musketry Camp of the Bombay Presidency opened here (Poona) on Monday the 18th of November, when men, both regulars and volunteers, came from far and near to compete in the shooting matches.
>
> Seeing this large encampment, it was suggested that the W. C. T. U. put up a tent for the sale of light refreshments to the men when off duty.
>
> The idea was warmly taken up by the members. The Durbar tent was kindly lent by the Ordnance Department, and permission to pitch it given by the commanding officer. Arrangements were also made for enabling the men to spend their leisure hours profitably. Reading and writing tables were provided, also games such as chess, halma, etc. All these were freely used. At first it was decided only to keep the tent opened from 12 a. m. to 2 p. m., and again from 5 p. m. to 10 p. m.; but, at the request of the men, it was kept open all day from 7 a. m. to 10 p. m. . . . .
>
> On Sunday at 11 a. m. divine service was held, and at 8.30 p. m. a sacred program was rendered, and Rev. N. McNicol, of the United Free Church, gave the men a short address. On Monday night, Rev. D. Osborne delivered a short lecture on the Indian Mutiny.
>
> The last evening, Thursday, was devoted to the cause of temperance, when solos and recitations were given by members of the W. C. T. U., and there was a short address by Rev. D. Osborne.
>
> The camp broke up on Friday morning, and the men before leaving expressed their appreciation of all that had been done for their comfort and entertainment, and requested that the tent be opened, when they came again to Poona for the same purpose. Several pledges were taken during the time.

Dr. Barnardo's Work. In a circular letter, which Dr. Thomas Barnardo (of London)—whose name for many years has been one of world-wide fame through his "Homes for Destitute Children"—recently sent out, the following statistics are given:—

Orphans or Destitute Children permanently rescued, trained and educated in thirty-five years	44,003
Waif Children dealt with since 1866	199,637
Necessitous Children (not absolutely Homeless) educated and partly fed and clothed in Free Schools	72,567
Trained and Tested Boys and Girls emigrated to Canada and the Colonies	12,598
Waifs and Strays rescued, trained, educated, placed out in life at home, sent to sea, etc.	24,900
Fresh cases admitted during current year	2,968
Total number maintained this year	7,678
Sick Children treated in Her Majesty's Hospital in 26 years (14,988 in-patients; 121,783 out-patients)	136,771
Convalescent Children sent to Seaside Homes for periods of three to four weeks or longer, during fourteen years	5,368
Free Lodgings given to homeless Young Women and Children in our Open-all-Night Lodging-Houses	584,205
Rations supplied to homeless Young Women and Children	901,775
Necessitous (but not actually Homeless) Boys aided in Industrial Brigades	7,674
Poor Children brought under religious training in Four Sunday Ragged Schools	65,839
Free Hot Breakfasts and Dinners provided in Winter to foodless Children of Free Schools	1,946,872
Attendances at six Mission Halls (services, etc.) about	15,000,000
Attendances at Coffee Palaces about	7,100,000
Visits paid by Deaconesses to the homes of the Poorest	200,000
Waif Children now in residence in the Homes	5,419
Children admitted on an average every week in 1901	62
Waif Children dealt with in a single year (1901)	13,500

Work at Home and Abroad.

Receipts for January, 1902.

Pandita Ramabai's Work for India's Child Widows:

Mrs. J. H. S., Carthage, S. D.	$ 1 00
I. M. T., Brooklyn, N. Y.	1 00
Mrs. L. L. W., Washington, D. C.	2 00
Mrs. C. D. H., Slingerland, N. Y.	3 00
C. F. L., Oneida, N. Y.	5 00
Mrs. P. P., Gansvoort, N. Y.	1 00
Miss T. A. L., Parsons, Kan.	5 00
Mrs. H. C. R., Athol, Mass.	2 00
Mrs. A. D., Tacoma, Wash.	1 00
M. C. S., Matthews, Fla.	1 50
A Friend, Reading, Mass.	1 00
Miss C. B. H., Stonington, Ct.	10 00
Miss F. M. S., Beachmont, Mass.	10 00
Mrs. D. S. J., Tacoma, Wash.	2 00
Mrs. M. M. R., Camp Nelson, Ky.	10 00
Miss Mary E. Byran, Millington, Md.	1 00
E. B., Chicago, Ill.	10 00
Mrs. G. W., Port Hope, Ont.	10 00
C. E. Society, Hillburn, Assa, N. W. T.	10 00
Circle of Friends, Buffalo, N. Y.	5 00
	$ 91 50

Mr. J. D. McEwen's Work in South America:

Mrs. J. P., Berwick, Ont.	$ 5 00
C. F. L., Oneida, N. Y.	2 00
Mrs. H. C. R., Athol, Mass.	1 00
	$ 8 00

Dr. Paton's Work in the New Hebrides:

Mrs. A. P. S., East Downington, Pa.	$13 00
B., East Northfield, Mass.	2 00
I. M. T., Brooklyn, N. Y.	1 25
C. F. L., Oneida, N. Y.	2 00
A. G. V., New Albany, Kan.	1 00
Y. P. S. C. E., Lyme, Ct.	5 00
Cong'l Church, Stockbridge, Wis.	1 50
	$ 25 75

Moody Memorial Endowment Fund:

Mrs. C. S B., Detroit, Mich.	$ 5 00
Anonymous	50
J. H. R., Delhi, N. Y.	1 00
G. L. L., New York City	3 25
Miss D., Boston, Mass.	25 00
	$ 34 75

Bishop Thoburn's Work in India:

Mrs. E. J. P., Melrose Highlands, Mass.	$15 00
Miss M. E. G., Gloversville, N. Y.	30 00
	$ 45 00

Free Distribution of Literature in Prisons:

C. F. L., Oneida, N. Y.	$ 1 00
Mrs. H. C. R., Athol, Mass.	2 00
	$ 3 00

Northfield Seminary:

C. F. L., Oneida, N. Y.	$ 5 00
Mrs. E. B. S., Germantown, Pa.	12 00
	$ 17 00

Mount Hermon Boys' School:

Miss A. F. L., Parsons, Kan.	$ 5 00
Mrs. J. N. H., Vineland, N. J.	1 00
	$ 6 00

Moody Bible Institute:

Mrs. E. B. S., Germantown, Pa.	$ 12 00

Personalia.

Rev. E. A. Whittier has lately closed a series of union gospel meetings at Meriden, N. H.

Rev. Walter Holcomb of Montreat, N. C., recently conducted union meetings in Bluefield and Kenova, W. Va.

During the latter part of the month of January, **Rev. E. Payson Hammond** was holding special services in New York City.

Messrs. Crossley and Hunter, the Canadian evangelists, held revival services in Brooklyn, N. Y., during the month of January.

Mr. S. H. Hadley of the Water Street Mission, New York City, recently assisted in a special work for men at Portsmouth, Ohio.

At the close of his mission in Newark, Ohio, **Rev. C. L. Evarts** went to Ironton, Ohio, where he conducted a series of union gospel meetings.

A portrait of **Dr. John G. Paton,** the veteran missionary to the New Hebrides, is to adorn the walls of the Assembly Hall, Melbourne, Australia.

Evangelist George Robert Cairns has been spending the winter months on the Pacific coast. He hopes in the spring to begin evangelistic work in Great Britain.

Mr. S. M. Sayford, secretary of the Evangelistic Association of New England, accompanied by Mr. Smith as singer, has been holding special meetings in Lebanon, Pa.

Rev. Arthur J. Smith of Richmond, L. I., began work on Feb. 12 at Newark, N. J. At the close of his mission there he goes to Pittsburg, Pa., and thence to St. Louis, Mo.

During the month of February **Rev. F. B. Meyer** visited St. Petersburg, holding conferences with the British community there under the auspices of the British-American Church.

Rev. E. E. Davidson has been holding a se-

ries of union revival services at Brattleboro, Vt., the result of which is seen in a large number of accessions to the churches of that town.

It is announced that **Mr. W. Garrett Horder,** the English hymnologist, will visit this country in the spring in order to give a course of lectures at Hartford Theological Seminary.

Rev. Frank W. Sneed, D. D., has resigned the pastorate of the Washington and Compton Avenue Church, St. Louis, Mo., in order to accept a call from the East Liberty Church of Pittsburg, Pa.

Beginning January 12, **Rev. George C. Needham** conducted a successful three-weeks' gospel campaign at Chattanooga, Tenn. The entire month of March he is to devote to the Moody Bible Institute, Chicago.

Mr. Merton Smith has been conducting special revival services this winter in several towns of Arizona, among others, Phœnix, Tucson, Old Pueblo, and Bisbee. Later Mr. Smith plans to go to Southern California for several weeks.

Miss Minnie Hartrey, who recently finished her course at the Chelsea training Institute, sailed on the 11th of January for Bombay *en route* for Chandag, where she is to join Miss Mary Reed in her work amongst the lepers of India.

Rev. H. D. Sheldon of Oneonta, N. Y., has recently been engaged in conducting union revival services at North Cohocton and Sand Lake, N. Y. From the pastors of both these places come most encouraging reports of the good accomplished.

Rev. Henry Hopkins, D. D., pastor of the First Church, Kansas City, Mo., has been elected to the presidency of Williams College in the room of Rev. Franklin Carter. Dr. Hopkins is the son of a former president of Williams, Dr. Mark Hopkins.

Rev. G. B. F. Hallock, D. D., of the Brick Church, Rochester, N. Y., accompanied by several members of his congregation, has sailed for the East. After visiting Egypt, the Holy Land, and many of the Southern countries of Europe, the party will return to America *via* England.

Mr. Charles A. Rowland, Jr., of Athens, Ga., has for some time past been at work placing student campaign workers in several of the Southern states, who in their turn have been instrumental in the introduction of missionary libraries in a large number of Sunday Schools and Missionary Societies.

During the month of January **Mr. Henry Varley** was at Nyack, N. Y., where he gave daily addresses to the students of the Missionary Institute; at Trenton, N. J., conducting a special eight days' mission; and in Washington, D. C. At the end of February Mr. Varley goes to Atlanta, Ga., where he is to be one of the speakers at the forthcoming convention.

Rev. Harold F. Sayles of Chicago, who has been laboring for some months on the other side of the Atlantic, conducted a mission in Belfast during the month of January, working in connection with the Young Men's Christian Association of that city. At the conclusion of his work there he expected to go to Paris under the auspices of the McAll mission and the Y. M. C. A.

Northfield Extension Notes.

Rev. G. Campbell Morgan's engagements for the current month are:—

March 2- 9, Atlanta, Ga.
March 11-14, Norfolk, Va.
March 16-30, St. Louis, Mo.

After the close of his work at Bridgeport, Conn., early in March, **Rev. H. W. Pope** will spend the rest of the month at Burlington, Vt., where he is to hold union meetings, and at New Haven, Conn., (Humphrey Street Church).

Northfield Items.

On the Day of Prayer for Colleges, Dr. F. L. Goodspeed of Springfield addressed the students of Northfield Seminary in the morning on the subject of "Visions." At 7.30 P. M., Rev. John Timothy Stone, who succeeded the late Dr. Maltbie D. Babcock in his pastorate at Baltimore, conducted the service at Stone Hall.

February 5, Mr. D. L. Moody's birthday, was kept as usual. A short service was held in the morning at which, after the singing of some of Mr. Moody's favorite

hymns, Miss Hall, the principal of the Seminary, Mr. Henry Varley, Mr. H. M. Moore of Boston and several of the students who had known Mr. Moody personally, gave some interesting reminiscences. The rest of the day was given up to recreation, a sleigh ride forming the afternoon programme.

On Sunday, February 9, Rev. G. Campbell Morgan of the Northfield Extension, preached at Mount Hermon Memorial Chapel in the morning, and addressed the students of the Northfield Seminary in the evening.

Calendar for March.

Feb. 26-Mar. 2.	Fourth International Convention of the Student Volunteer Movement for Foreign Missions, Toronto, Canada.
Feb. 28-Mar. 9.	Fourth Annual Tabernacle Bible Conference and School of Methods, Atlanta, Ga. (Dr. Len. G. Broughton).
March 5	One hundred and thirteenth Session of Pennsylvania Conference, York, Pa.
March 11-14.	Bible Conference, Norfolk, Va. (Dr. J. J. Hall).
March 19-21.	Mid-Year Meeting of Missouri Conference Board of Missions, Moberley, Mo.
March 22-29.	Week of Self Denial and Prayer for Missions (Methodist Episcopal Church).

ASSOCIATION NOTES AND NEWS.

The Associations in Denmark now number two hundred and forty, with a membership of eight thousand two hundred and twenty. A handsome building has recently been opened by the Association at Vejle.

The American Army Department has started an Association among the Seventh Infantry at Fort Egbert, Alaska, which, being inside the Arctic Circle, has the distinction of being nearer the North Pole than any other in the brotherhood. Comfortable quarters for the Association are provided by the commanding officer.

The Belfast Association is engaged upon its third evangelistic mission this winter. The Rev. C. H. Yatman and the Rev. A. Allen are followed by Mr. Harold Sayles, of Chicago, whose meetings have been very largely attended. The addresses are profusely illustrated by magnificent Scripture scenes thrown upon the canvas by the aid of a powerful limelight.

A Y. M. C. A. formed among the Boer prisoners at St. Helena is reported by "De Jongelingsbode," organ of the Netherlands Associations, to number one hundred and sixty-five members. A Boer correspondent of that journal says: "Many here declare openly that it has been for their good that they were sent to St. Helena, for they have found there a treasure that they did not possess in their own country."

Mr. John R. Mott, M. A., has recently held in Kandy, Ceylon, a Conference likely to be very wide-reaching in its effects. Over one hundred and twenty delegates, from all parts of the Island, assembled, and were thrilled by the earnest and solemn address which they heard. A deep impression was evidently made; and a very considerable number of young men declared their desire to devote themselves henceforth to the work of making Christ known in the land.

The Lord Mayor (Alderman C. E. L. Gardner) took the chair at the forty-ninth annual meeting of the Bristol Association on the 13th inst. The report showed an increased membership, and growing activity in all departments. Mr. S. D. Wills, who presented the balance sheet, said that never was the Association doing better work or more deserving of public support. Addresses were also delivered by the Rev. S. Churchill, Mr. J. H. Putterill (Exeter Hall), Mr. J. Storrs Fry (president), and others.

PRESBYTERIAN AND REFORMED CHURCHES IN THE UNITED STATES.

William Henry Roberts, D. D., Secretary of the Alliance.

The statistics given below will be of interest as setting forth the condition during the past year of the various Presbyterian and Reformed Churches in this country. The largest of these Churches is the Presbyterian Church in the United States of America, sometimes called the Northern Presbyterian Church, but which has churches and missions in every State and Territory, and Foreign Missions in fifteen different countries. From this Church there have been two separations, one the Cumberland Presbyterian Church, which was organized in 1810, and the Presbyterian Church in the United States, commonly known as the Church South, which was established in 1861. Four of the churches in the list represent the continuance in the United States of separations from the Established Church of Scotland during the eighteenth century; they are the United Presbyterian Church, the Synod and General Synod of the Reformed Presbyterian Church, and the Associate Reformed Synod of the South. These seven denominations above referred to are representatives in this country of the Presbyterianism of Great Britain and Ireland, and are distinctively Churches of the Westminster Confession. The Reformed Church in America stands in this country for the Established Church of Holland, and the Christian Reformed Church for the separation from the Dutch Establishment which took place in the Nineteenth Century. The Reformed Church in the United States of America represents the Reformed Churches of Germany, and the Welsh Presbyterian Church, the Evangelical Body familiar both in Wales and in this country, by the name of Welsh Calvinistic Methodist. All these eleven Churches are substantially one in doctrine, and maintain the Presbyterian form of government. With one exception, that of the Christian Reformed Church, they are all part of the "Alliance of the Reformed Churches throughout the world holding the Presbyterian System," which includes more than ninety national and denominational churches, located upon all the six continents and having about twenty-five millions of adherents.

Churches.	Ministers.	Churches.	Church Members.	S. S. Members.	Contributions. Home Missions.	Foreign Missions.
Presbyterian Church, U. S. A.	7,532	7,779	1,025,388	1,121,389	$1,252,159	$907,739
Presbyterian Church, U. S.	1,485	2,991	227,991	169,568	26,317	134,745
United Presbyterian Church of North America	1,017	995	130,447	133,021	76,074	135,743
Cumberland Presbyterian Church	1,586	2,963	182,449	104,996	8,557	14,445
Reformed (Dutch) Church in America	716	654	111,971	123,934	64,000	163,826
Reformed (German) Church, U. S. A.	1,029	1,660	250,000	206,934	45,000	40,000
Synod, Reformed Presbyterian Church of N. A.	125	112	9,733	10,489	7,513	24,675
Associated Reformed Synod of the South	113	152	12,006	10,053	8,390	5,571
General Synod, Reformed Presbyterian Church	43	40	4,500	4,000	2,981	5,297
Welsh Presbyterian Church	184	93	13,000	14,000	2,000	2,000
Christian Reformed Church	141	93	18,000	25,000	2,500	1,120
Total	13,971	17,532	1,985,485	1,923,384	$1,495,491	$1,435,161

Our Book Table.

"A journal ought not to try to cope with all the trash that is published, but to pick out good books and give them serious consideration."—*Robertson Nicoll.*

[Books for review should be sent to Box 65, East Northfield, Mass. All books received will be acknowledged, but will receive more extended notice or review in the discretion of the editor.]

THE BARREN PLACE IN AMERICAN LITERATURE.

The Greville Memoirs. Parts I. and II. From the Accession of George IV., through the reign of William IV. to the fifteenth year of the Reign of Queen Victoria. By Charles C. F. Greville, Esq., Clerk of the Privy Council. Five vols., cloth, 8vo. D. Appleton & Co., New York, N. Y.

Collections and Recollections. By One Who Has Kept a Diary (W. E. B. Russell). Cloth, 8vo., pages 371. Harper & Brothers, New York, N. Y.

Greville is not, of course, a book of the day except in the sense that his *Memoirs,* having become an English classic, belong to all days, and constantly reappear in new editions. Russell, on the contrary, is very much alive at the present moment, and is, it may be fervently hoped, still keeping that diary out of which he has already made one of the most fascinating books of its class.

These two chronicles of men, women, events and measures, have very much in common, and *Collections and Recollections* in a very real sense supplements and continues Greville's *Memoirs.* Both writers are sprung from ducal families—Greville from the Dukes of Portland, Russell from the Dukes of Bedford. Both, therefore, were born into association on easy and equal terms with the great people of their times, in society and the state; both were seemingly without personal ambition; and both had alike the qualities essential to a good memoir writer—the habit of observation, intense interest in the movement of the day, humor and the spirit of fairness.

Greville, as clerk of the Privy Council from the regency of George IV., through his reign and the reign of his brother, the Duke of Clarence, known to history as William IV. (and to the English society of the time as "Silly Billy"), and continuing in that office till the year 1859, was of necessity brought into the most intimate contact with the statesmen and courtiers of that long period.

He saw these personages off guard, in their habit as they lived. Their great positions, titles and talents had no especial glamour for him. Never was a man less of a toady. He held an office from which he could not be dispossessed except for malfeasance, and was perfectly content with his situation in life. His slightly satirical vein is happily held in restraint by gentlemanly instincts.

Going everywhere, knowing everybody, of no party, Greville had, along with unrivalled opportunities, the especial gifts for presenting a vivid and intensely interesting record of the inner life of his time, and that he has done. It was a time filled with scandals in high life, but he never records these —as he says of deliberate purpose.

What he cared to do, and has done, was to set down actualities, as he saw them. The effect is marvelous. If, for example, we turn from such a work as McCarthy's "History of Our Own Times," covering substantially the same period, it is precisely like going from the front at the theatre to behind the scenes. In McCarthy these famous personages are seen from the boxes, in Greville from the flies. In McCarthy they go down to Parliament and deliver sonorous speeches; but they have been riding with Greville in the Park that afternoon, talking the matter over, or he has been dining with them at Holland House, or the Duke's.

It is not that one is disillusioned. When you go behind the scenes to congratulate the star, you do not indeed meet Robespierre, or Richelieu, or Hamlet, but you meet Booth or Irving—men of genius, of character, of distinction.

In like manner Greville does not take us into the intimacy of the Duke of Wellington, of Peel, of Canning, of Melbourne,

and Russell, and Palmerston, and the others, to sneer at their foibles, but to show us that, at bottom they are gifted men, and sound, honest Englishmen. In Greville's pages the Duke does not wave his sword and shout, "Up guards, and at them," but he approves himself an upright, brave, kindly and truthful gentleman.

Of the kings, though, this aristocrat has not one good word to say. When George IV. dies he sums up his character. He is "a sensual, selfish beast; the most contemptible of mankind." Of William IV. his opinion is different, but scarcely better.

But Greville does more than discuss great men. He gives the very atmosphere in which society lived during his epoch. The wit, the folly, but never the filth. We hear these men and women talk in ancient country houses, and castles, and in drawing rooms, and clubs.

It is at this point, especially, that Russell continues Greville's invaluable contribution to history. Unlike Greville he does not essay to present a narrative; but, out of his memory and his apparently inexhaustible diary, he draws material for a series of thirty-five inimitable chapters, very largely anecdotal, which have amazing vigor and life-likeness.

Some of these chapters are devoted to personages; as Lord Russell, Cardinal Manning, Lord Beaconsfield, and others. Four chapters fragrant of wit, are given to conversation; one to repartee, two (not by any means the least) to clergymen. Russell preserves for us the flavor of the time.

. .

But what we began to say was, that at no point do the literatures of America and of England present a more absolute contrast. English literature is rich with Memoirs, Diaries, Personal Recollections. Doubtless, many of these were written with a purpose; many are dull. But as material for real history they are priceless. Imagine what the history of the Restoration would be without Pepys and Anthony Hamilton. We might, indeed, gather from the Record Office, and the Parliamentary Rolls, what public events transpired, what acts were passed, who were hanged, who were ennobled; but of the life of the time, of what people thought and said, of the motives which actuated them, of their ideals and hopes, we should know nothing.

This is the barren place in American literature. We have nothing in the least like Greville or Russell. Suppose Washington's private secretary had kept a diary, in which he had faithfully recorded the conversation of the Chief, of the generals, statesmen and fools, who came to his headquarters, or who sat at his board. Then, indeed, we should have known Washington. To come down to our time: how is an American born since 1875 to know the history of the slavery discussions, the Civil War, and the two administrations of Grant? The bare facts he may, indeed, come at; but of the flavor of the time, of the way men thought and why, no human being shall ever know after the men who are now between fifty-five and seventy are passed away. How many brilliant, or eccentric, or witty personages have moved across the stage of life, and have taken part in the drama of American life—its comedy, or its tragedy in the last one hundred and twenty years, who are now but shades fast fading out! It is useless now to seek the recovery of this last treasure. Even if the bare narrative could be recovered it would be priceless. Greville would not write a thing down six weeks after it was done. The flavor, the *nuance*, he said, was gone.

But suppose Ben Perley Poore, and "Tom" Appleton, and Donn Piatt, and Sam Ward, and John James Ingalls had kept diaries after the manner of Greville and Russell. These men were in intimate relations with the statesmen, generals, wits, literateurs, editors, and society women of their day. They constantly saw Lincoln, Seward, Chase, Sumner, Greeley, Raymond, McClure, Beecher, McClellan, Grant, Conkling, Schurz, Johnson, and a mob of lesser men (and women) of wit, of acumen, of originality, off guard and in the intimacy of daily life.

The things they heard and saw have passed, not into history, as we foolishly say, but into irrecoverable forgetfulness. The loss is beyond words grievous. We shall never see the men who shaped our destinies in the most formative period of our history save upon stilts. The strong Americans of the past are forever to be demigods or demons.

Biblical Notes and Queries.

C. I. Scofield, D. D.

Mrs. A. D., Tacoma, Wash.

Q. If "every believing sinner has, in the moment of his trust in Christ, been baptized by one Spirit into one body" (Heart of the Lesson for January 12), had not the disciples of our Lord received the Spirit before the day of Pentecost?

A. The statement quoted was meant to apply to believers at and after the giving of the gospel to the Gentiles (Acts x. 44-46). The personal disciples of our Lord were not baptized with the Spirit before Pentecost because "he was not yet given" (John vii. 39). The twelve, however, had received the *indwelling* Spirit on the evening of Christ's resurrection day (John xx. 22).

Up to the evening of Christ's resurrection the disciples had the Spirit *with* them, but not *in* them (John xiv. 17). On that evening He indwelt them (John xx. 22). On the day of Pentecost He *baptized* them into one body, and *filled* them (Acts ii. 1-4; 1 Cor. xii. 12, 13). After Pentecost, so long as the gospel was offered to Jews and Jewish proselytes only, that is, from Acts ii. to Acts ix., inclusive, the Holy Spirit was not given but by the mediation of the apostles through prayer (Acts viii. 15, 17) and the laying on of hands. But when Peter in the household of Cornelius opened the door to the Gentiles, "the Holy Ghost fell on them," without interval, prayer, the laying on of hands or any other means. It was the answer to believing hearing of the Word. Since that day the Spirit indwells every believer (1 Cor. vi. 19; Romans viii. 9, etc.) and baptizes every believer into the one body (1 Cor. xii. 12, 13).

It should be observed, however, that not all believers are *filled* with the Spirit (Eph. v. 18); and that while no condition but faith in Jesus Christ is required for receiving the indwelling and baptizing, there are conditions for receiving the filling.

Almost hopeless confusion has been created in the minds of believers by the modern insistence upon "seeking the baptism" with the Spirit. There is not a line of Scripture for it. Our Lord's words in Luke xi. 13 could not have referred to the baptism with the Spirit because it was impossible for the Spirit to so come until Christ had departed from the earth (John xvi. 7; Acts ii. 33); and when Christ was exalted to the right hand of the Father He did, according to His promise, send the Spirit. For that coming of the Spirit the disciples were not taught to "seek" but only to "tarry." "Ye *shall* be baptized," etc. In all the fourteen Epistles of Paul there is not one exhortation to "seek the baptism with the Spirit." On the contrary he says "we all" *have* been baptized by one Spirit into one body. But he *does* exhort us to be filled with the Spirit, which is quite a different thing. The baptism unites to the body and imparts gift; the filling gives power. On the day of Pentecost the disciples were both baptized and filled. The great need of God's people to-day is to be filled with the Spirit.

S. M., Okarche, I. T.

Q. 1. When will the wicked dead of the ages before Christ be raised?

2. What is the meaning of "death" in Rev. xx. 13, 14?

3. What passages refer to the resurrection of the bodies of the wicked dead?

4. When will the righteous dead of the ages before Christ be raised?

5. What is the meaning of, "the Lord met him and sought to kill him," Exodus iv. 22?

A. 1. At the judgment of the great white throne. Rev. xx. 11-13.

2. The grave. As to their spirits the wicked dead are in hades; as to their bodies in the grave and in the sea.

3. Rev. xx. 11-13.

4. Some of them have been raised already (Matt. xvii. 3; Jude 9; Matt. xxvii. 52, 53); the rest will be raised when Christ comes into the air (1 Cor. xv. 22, 23; 1 Thess. iv. 14-18).

5. I do not know.

BIBLE NOTES

FOR

DAILY DEVOTIONS.

EDITED BY

REV. G. CAMPBELL MORGAN.

MARCH, 1902.

Saturday, 1st. *Matthew xx. 17 to 28.* The Master is taking the last journey to Jerusalem, fully conscious of its deep significance in His mission. He is going of deliberate and set purpose to the cross. Beyond that cross He sees the glory of the new life. He calls His disciples to Him, and tells them of His death and resurrection. Here, as in every case during the last sad days, His account of His own coming suffering is broken in upon by some little question of precedence among them. We are tempted to be angry with them. He was not. He patiently laid down for them the principles of true greatness, service even unto sacrifice, and quotes Himself as the supreme example. As yet they were devoid of the elements of greatness. These would be born in them when they understood that from which they were now shrinking, the cross, and the cross they would never really understand until looking back at it with sight illumined by the indwelling Spirit. Then the cross of their own suffering would be welcomed as bringing them into fellowship with His suffering.

From J. C. Ryle:

"The Son of man came to give his life a ransom for many." This is the mightiest truth in the Bible. Let us take care that we grasp it firmly, and never let it go. Our Lord Jesus Christ did not die merely as a martyr, or as a splendid example of self-sacrifice and self-denial. Those who can see no more than that in His death fall infinitely short of the truth. They lose sight of the very foundation-stone of Christianity, and miss the whole comfort of the gospel. Christ died as a sacrifice for man's sin. He died to make reconciliation for man's iniquity. He died to purge our sins by the offering of Himself. He died to redeem us from the curse which we all deserved, and to make satisfaction to the justice of God, which must otherwise have condemned us. What we could not pay He undertook to pay for us. To pay it He died for us upon the cross. "He offered himself to God." "He suffered for sin, the just for the unjust, that he might bring us to God."

Sunday, 2nd. *Matthew xx. 29 to 34.* In the neighborhood of Jericho, He performs a gracious act. While on His way to the ratification in actual word and deed of that which has already taken place in effect—His rejection as King—two needy men seek a favor from Him as "the son of David," a manner of address that signifies their acknowledgment of His Messiahship. Straightway His compassion is touched, and He exercises His wondrous power to answer their prayer and give them sight. To what strange scenes their eyes opened. One wonders whether, during all the tragic and awful events of the succeeding days, they continued to follow Him. If so, how inexplicable and mysterious it must have seemed to them that One Who was able by a touch to open their eyes should yet be unable to deliver Himself from His foes. This was the great mystery to all those who were closely associated with Him, both foes and friends. To-day we have come to understand that the power which prompted His touch of sight was the same that bound Him to the cross, the power of His love.

Selected:

For success in prayer to be specific in aim is just as essential as perseverance and faith. Where we have a definite need there must be a definite description of it if we are to obtain our desire. It pleases God, as a general rule, to be enquired of by us before He grants our requests. This is brought out strongly in the last thing of which we are told in this story. There was everything in the case and attitude and behavior of these men to show what it was they desired. Their evident blindness, their well known helplessness, their sightless eyeballs, their eager countenances, their persevering outcries, told this plainly enough. But for all this, before Jesus grants it to them, they must express it in words. They have come up to Him. They are standing before Him. The multitudes also far and near are standing around. All are listening, all looking on, all awaiting the issue. Then, before them all, and in the hearing of all, the Saviour makes His enquiry: "What will ye that I should do unto you?" Then, in the same silence, and the same hearing, they make their reply: "Lord, that our eyes may be opened." And then, at last, and then immediately, their desire is fulfilled. Why so? Because now nothing more is required. To their faith they have added perseverance. To their perseverance they have added definiteness. There is nothing more to be done.

Monday, 3rd. *Matthew xxi. 1 to 11.* No picture in the life of Jesus is more full of sadness than this one, so often wrongly described as "The Triumphal Entry." The central figure, meek and lowly, knows the meaningless emptiness of all the shouts raised by the mob: "Hosanna!" Behind that word another is taking form, and will soon be uttered by hundreds of the selfsame voices: "Crucify"! Yet how wondrously the Love of God is moving on to its consummation even through human malice. How little these men knew that the way of answering their prayer to God —for "Hosanna" is a prayer meaning "Save now"—would be through the carrying out of their prayer to Pilate, "Crucify"! Oh, the inexpressible comfort of the permanent teaching of such scenes as this! To those who watch the passing of events only from the view-point of the human and the immediate, how terribly poor and disappointing are even the triumphs of Christianity. To look at the present and the passing from the altitude of the divine economy is to see that God moves right on unhindered and unalterably through all apparent defeat to the final victory.

From C. H. Spurgeon:

Our Lord was very careful to fulfill each prophecy of Holy Scripture. He held the inspired Word in high esteem, and was careful of each letter of it. You never heard a word from Him derogatory of the inspiration, authority, accuracy, or infallibility of the law and the prophets. He fulfilled the Word of the Lord even to its jots and tittles. He directed His life by that old chart, in which the way of the Messiah was laid down long before He came to earth. Oh, for the same reverence of Scripture nowadays! May we value each word which came from the Lord in old time! May we willingly change the course of our thought and teaching rather than neglect a single word of inspiration! When we see what the will of the Lord is, let us follow it implicitly. Obedience to the rule of Scripture was the way of the Head, it should also be the way of the members. If the King Himself is careful in His walk towards the Word, surely we ought to be.

Tuesday, 4th. *Matthew xxi. 12 to 17.* In this cleansing of the temple for the second time—He had done the same at the outset of His ministry—the Lord reveals His conception of the secret of all civic righteousness and strength. He is the King. As such He entered His own city, and He went not to be the governing authority, but to the temple, and by His solemn act of restoring it, for a very short time, to its proper condition, a place free from the means of prosecuting selfish interests, and devoted to prayer and praise, He revealed for all time the laws of civic purity. When He comes again to His city, as come He will, it will be "suddenly—to his temple," cleansing that, so that the very sources of the streams of influence being pure, the streams must purify. Surely 't is ever true that "judgment must begin at the house of God." Notice that within the temple the children only seem to keep up the acclaim, and the King values the sweet music of the childish voices, characterizing it as perfect praise.

From Mark Guy Pearse:

The temple is a picture, if not a type, of man in his threefold relationship—man in relation to the material world, in relation to his neighbor, in relation to God. When God is in the Holy of Holies, when man

worships Him in the innermost chamber of the spirit, then is he right towards God. And drawing near to God in the appointed way, he is right towards his neighbor; he bows with his nation, knit and bound into one brotherhood by a common dependence on the one great Father, by a common consciousness of sin, by one great sacrifice, and by one hope and one joy of acceptance and blessing. And then, right with God, and right with his brother-man, the worshiper comes to be right with the material world about him. He gratefully dedicates to God his genius and gifts, his substance and his wealth. Up into God's house he brings of his cattle and sheep, of his oil and wine, of his gold and cedar wood, of his art and splendor; and thus he learns to hold them from God, and use them for God. This is the idea and parable of the temple—man in his threefold nature serving God; man finding the threefold relationship secured and consecrated in the temple.

Wednesday, 5th. *Matthew xxi. 18 to 22.* The only miracle of judgment that Jesus wrought, and the principal force of it is not direct but parabolic. Some people are very much concerned about this miracle, as though it reflected on the strict justice of Jesus. There are two ways of dealing with this difficulty. 1. Figs generally grow with, or even before the leaves. This tree is abnormal in that before the time of figs it has leaves. The most likely issue will be that there can be no figs, as its vitality has run to leaf. A perfect picture of the Jewish nation. So in the sphere of strict justice to the tree, He smites it as a parable of His dealing with the nation rejecting him. 2. Even refusing that exposition, had He not a perfect right to make what use He chose of the creations of His own power for teaching His lessons? Christ Himself is the perpetual solution of all the difficulties about Him. How startling this revelation of an aspect of Christ's power seldom seen. His word has withering authority as well as life giving. With what solemnity should we read that illuminative word *"immediately."*

From F. B. Meyer:

"All things, whatsoever ye shall ask in prayer, believing, ye shall receive." Where we get wrong in prayer is that we are so self-willed. We set ourselves to pray for things; we vow to sit up all night to bring God round to our way of thinking; we use strong cryings, tears, and protestations; we endeavor to work ourselves into a frame of faith; we think we believe; we shut the doors of our heart against the tiniest suggestion or suspicion that we do not believe. And then we are surprised if the figtree does not wither, or the mountain remove.

Where are we wrong? It is not hard to see. There is too much of self and energy of the flesh in all this. We can only believe for a thing when we are in such a union with God that His thought and purpose can freely flow into us, suggesting what we should pray for, and leading us to that point in which there is a perfect sympathy and understanding between us and the divine mind. Faith is always the product of such a frame as this. Be sure that you are on the line of God's purpose. Wait for Him until the impulses of nature have subsided, and the soul is hushed and still. Then the Spirit will lead you to ask what is in the will of God to give, and you will know instantly that the Spirit intercedes within you according to the will of God.

Thursday, 6th. *Matthew xxi. 23 to 27.* In this passage there is chronicled the beginning of the last conflict. Jesus was teaching in the temple. The chief priests and elders come to Him now and openly challenge His authority. He meets their question with another. He had been baptized by John, and at that baptism had received the anointing of authority for public ministry. Now He asks them what was the authority for John's baptism. They could not say "Of men" for they were cowards. They would not say "Of heaven," for they were hypocrites. So, with a calm dignity conscious of the fact that He has already answered them, He refuses to enter further into the question of authority. This has been the quibble of men unceasingly; and almost invariably in the lower and petty realm of human officialdom. The King did not question the necessity for authority, but lifted the whole subject into the highest realm as He suggested a contrast between "from heaven" and "from men." How little any man need care concerning the authority "from men" if acting under the authority "from heaven," and how poor and empty is the authority "from men" which is not conditioned in the authority "from heaven."

From J. C. Ryle:

How ready the enemies of truth are to question the authority of all who do more good than themselves! The chief priests have not a word to say about our Lord's teaching. They make no charge against

the lives or conduct of Himself or His followers. The point on which they fasten is His commission: "By what authority doest thou these things? and who gave thee this authority?"

The same charge has often been made against the servants of God, when they have striven to check the progress of ecclesiastical corruption. It is the old engine by which the children of this world have often labored to stop the progress of revivals and reformations. It is the weapon which was often brandished in the face of the Reformers, the Puritans, and the Methodists of the last century. It is the poisoned arrow which is often shot at city missionaries and lay agents in the present day. Too many care nothing for the manifest blessing of God on man's work, so long as he is not sent forth by their own sect or party. It matters nothing to them, that some humble laborer in God's harvest can point to numerous conversions of souls through his instrumentality. His success is nothing; they demand his commission. His cures are nothing; they want his diploma. They still cry, "By what authority doest thou these things?"

Friday, 7th. *Matthew xxi. 28 to 32.* Our Lord now exercises His authority, by speaking authoritative parables in their hearing, directly applicable to them, as they themselves discovered (verse 45). In this first one He brings against them the charge that they have been professing to do the will of God, saying, "I go sir," but their deeds have contradicted their profession. How clearly the Lord reveals the very essence of sin. The will known, accepted theoretically, and disobeyed. Surely 't is strict justice that "publicans and harlots" who had openly rebelled, upon repentance should be pardoned and the very children of all profession thrust out, because they do not repent. The sin of these self-satisfied religionists is added to by the fact that when they saw the publicans and harlots believing, and changing their lives, even then they refused to repent. The most alarming sin is that of persistent fighting against conviction and light. This is the pride that hugs corruption and clings to ruin rather than say "I have sinned."

From W. Rudder:

"Go work in my vineyard." Am I wrong in saying that when this command reaches us, the common interpretation of it is that we are thus bidden to enter upon distinctly religious exercises and observances, and that the command goes no further? Church, prayers, sacraments, spiritual exercises—these cover and limit the vineyard of God. And then the assumption is that as this enclosure is God's vineyard, so, on the other hand, the so-called world and the life in the world are each man's personal property, to do with as seems to him best. But there is no such separation or distinction in the command. God, be assured, does not limit His vineyard by the boundaries of the church or sacrament or prayer. He sends out His voice into the very thick of the crowd, and that voice follows you wherever you may be, in the street or in the office or the study, in the counting-house or the workshop, on the large and public arena or in any narrowest corner where some poor woman endures and labors patiently for love and God's dear sake. "Here is My vineyard; here work out your salvation; here, amid these seemingly most unfavorable conditions, gather sweetness and beauty, strength and glory into your souls; here prove yourselves true sons and daughters of God, and know that in all of your ways, the hardest and darkest, your steps are directed by a Father's care, and over all is His unsleeping love." How this truth brightens and ennobles all our life—lightening labor and sorrow by love and the consciousness of being loved, and changing the meanest drudgeries to worship and praise!

Saturday, 8th. *Matthew xxi. 33 to 46.* This parable is the most terrific indictment of the nation which these men represented. They had received the high privilege of great responsibility, that of serving the purpose and prosecuting the business of God. They had prostituted their opportunity to the serving of their own selfish ends, and now they were within a few days of the culmination of their iniquity in the casting out and murder of the Son. Solemnly, and with such emphasis that they understood His meaning, He pronounced upon them the sentence that the kingdom of God was taken from them and given to another. How watchful we should ever be lest we fall into the snare of attempting to serve our own ends with the opportunities which are given us for doing the work of God. All through their opposition the priests and Pharisees thought they were doing God service. Pride of privilege may issue in the most terrible blindness to the divine order and procedure. It becomes us ever to wait and watch for the signs of the present method of God. An official po-

sition may become the sepulchre of a worker.

From Alexander Maclaren:

"Whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder." The former clause of this verse speaks about the passive operation of unbelief whilst the gospel is being preached; the latter about the active agency of Christ when the end shall have come, and the preaching of the gospel shall have merged into the act of judgment. I do not want to dwell upon that thought; it seems to me far too awful a one to be handled by my hands, at any rate. Let us leave it in the vagueness and dreadfulness of the words of Him that never spake exaggerated words, and Who, when He said, "It shall grind him to powder," meant (as it seems to me) nothing less than a destruction which, contrasted with the former remediable wounding and breaking, was a destruction utter, and hopeless, and everlasting, and without remedy. Ground to powder! Does not that sound very much like "everlasting destruction from the presence of God and from the glory of his power"? Christ, silent now, will begin to speak; passive now, will begin to act. The stone comes down, and the fall of it will be awful! "Ground to powder." Ah! my brethren, that is not my illustration—that is Christ's. Therefore, I say to you, since all that stand against Him shall become as the chaff of the summer threshing floor, and be swept utterly away, make Him the foundation on which you build; and, when the storm sweeps away every refuge of lies, you will be safe and serene, builded upon the Rock of Ages.

Sunday, 9th. *Matthew xxii. 1 to 14.* The two previous parables have contained the history of the Hebrew nation up to the slaying of the Son. This one is prophetic. It presents the sin of this people in the light of the Day of Grace. The King sends His messengers first "to call them that were bidden." The mission of the ministry of Jesus. "They would not come." A second appeal is made. The mission of the Holy Ghost through the apostles. Of this they made light. Each went to the material interest of the moment, his farm, his merchandise. The only attention they paid to the messengers was to persecute and kill them. Then came the King's armies, and the city was destroyed. Within forty years of the crucifixion of Jesus this was literally fulfilled. Then the King's messengers went to the partings of the highways to call the hitherto unbidden ones, and so the table is being furnished with guests. The Jewish nation, as a nation, not only rejected Jesus, they also refused the ministry of the Holy Spirit. The man without a wedding garment is a solemn warning that those accepting the invitation to the feast can only remain as they conform to the requirements of the King.

From C. H. Spurgeon:

It is well to remember that there are foes of the heavenly King, not only outside the professing church of Christ, but also within its borders. Some altogether refuse to come to His Son's wedding; others help to fill the banqueting-hall, yet all the while they are enemies to the great Founder of the feast. This man without the wedding garment is the type of those who in these days pretend to be Christians, but do not honor the Lord Jesus, nor His atoning sacrifice, nor His holy word. They are not in accord with the design of the gospel feast, namely, the glory of the Lord Jesus in His saints. They come into the church for gain, for honor, for fashion, or for the purpose of undermining the loyal faith of others. The godly can often see them: this man must have been conspicuous amongst the wedding guests. The traitors within the church, however, have most to fear from the coming of the King: He will detect them in a moment, even as the royal Host in the parable, as soon as He came in to see the guests, saw there the man who had not on the wedding garment.

Monday, 10th. *Matthew xxii. 15 to 46.* A new departure on the part of the King's enemies in their methods of attack. They will now endeavor to entangle Him in His talk. The attack is maliciously clever, and subtle beyond belief. They propound three questions. 1. A semi-political question, propounded by a coalition of Pharisees and Herodians, who took opposite positions on the question at issue. 2. A question involving a great doctrinal dispute, propounded by those who deny the resurrection, and which is, therefore, a flippant quibble, intended to ridicule the idea of resurrection. 3. A question touching morality, and the relative values of the words of the law, propounded by a lawyer who framed his question so as to drive Christ to minimize part of the law by magnifying one section. In His replies, Jesus manifests in a wonderful manner His perfect familiarity with all the relations of life here and hereafter, and reveals the ignorance and wickedness of His question-

ers. 1. Duty to Cæsar exists and is conditioned in responsibility to God. 2. The conditions of the spiritual world cannot be measured by material conditions. 3. Those are the greatest words of the law which include all the rest. Then with one startling question He reveals their ignorance of the mysteries of their own writings and history.

From H. C. Potter:

Christ is not here defining two duties which stand in contrast or antithesis to each other. He is defining one duty, in its just relation to another, and a higher duty out of which it grows. Recall the occasion of His words. Some one has brought to Him a penny, and asks Him whether it is lawful for a Jew to pay tribute to a Roman ruler. Says Christ in effect, "My friend, the penny itself has settled that question. It has stamped upon it an image or medallion which is Cæsar's likeness. It is current here because this is Cæsar's country; and you use it, whether you choose to own the fact or no, because you are Cæsar's subject. Give Cæsar, therefore, his due. Pay your taxes, obey the laws, honor the civil authorities; but that you may do so, begin by paying your taxes to God. The penny bears an image; so do you. The penny is from the mint of the emperor, you are from the mint of God. The use of the penny is determined by its likeness. So, too, your use is determined by your likeness. Every faculty in you, every gift, every grace and charm and power which is most characteristic and distinctive, is the stamp of the divine. You are God's child. You bear His image. Render to Him your unceasing and supreme tribute; and in doing that, all other and minor questions will settle themselves. 'Render, therefore, unto Cæsar the things that are Cæsar's, do I say'? Yes. But render them because, and in the inspiration, of that higher duty which bids you render unto God the things that are God's."

Tuesday, 11th. *Matthew xxiii. 1 to 39.* This chapter is one of the most sublime and awful in the whole inspired volume. It records the last words of Jesus to the crowds. He sums up, He finds His verdict, He pronounces sentence. It is awful in its majesty, terrible in its resistless force. With what relentless persistence and unfailing accuracy He reveals the true condition of the leaders of the people, their occupation with externalities and pettiness, and their neglect of inward facts, and weightier matters. Here indeed, if ever, we have "thoughts that breathe and words that burn." One can almost feel the withering force of His strong and mighty indignation—indignation directed not against the people, but against their false guides. And yet behind it all is His heart, and the "Woes" merge into a wail of agony, the cry of a mother over her lost child.

From Alexander Maclaren:

It takes centuries for the mass of heaped-up sin to become top-heavy; but when it is, it buries one generation of those who have worked at piling it up, beneath its down-rushing avalanche.

"The mills of God grind slowly,
But they grind exceeding small."

The catastrophes of national histories are prepared for by continuous centuries. The generation that laid the first powder-hornful of the train are dead and buried long before the explosion which sends constituted order and institutions sky-high. The misery is that often the generation which has to pay the penalty has begun to wake to the sin, and would be glad to mend it, if it could. England in the seventeenth century, France in the eighteenth, America in the nineteenth, had to reap harvests from sins sown long before. Such is the law of the judgment wrought out by God's providence in history. But there is another judgment, begun here and perfected hereafter, in which fathers and sons shall each bear their own burden, and reap accurately the fruit of what they have sown. "The soul that sinneth, it shall die."

Wednesday, 12th. *Matthew xxiv. 1 to 3.* This chapter needs very careful attention as, perhaps, it has been more misunderstood and misinterpreted than any other in this gospel. Passing away from the city the disciples draw His attention to the stones of the temple, and He tells them that this glorious building is to be demolished so that no single stone is to be left upon another. The Master went on to the Mount of Olives, and His disciples came to Him privately for more specific teaching on the great subjects suggested by His closing address to the crowds, and His prophecy concerning the temple. In order to understand the teaching of this chapter we must bear distinctly in mind the questions which our Lord answers. They are three, and occur in verse 3. 1. When shall these things be? 2. What shall be the sign of Thy coming? 3. What shall be the sign of the end of the age? The disciples did not so tabulate their questions. In all

probability they presented them as one request, supposing that all these things would happen simultaneously. The answer of Jesus was mainly directed to correct this misapprehension.

From William Kelly:

"His disciples came to him for to show him the buildings of the temple." The hearts of believers then, as too often now, were occupied with present appearances, and the great show of grandeur in God's service; the halo of associations was bright before their eyes. But Jesus passes sentence on all that even they admired on the earth. In truth, when He left the temple, all was gone which gave it value in the sight of God. It is ever thus. Outside Jesus, what is there in this world but vain show or worse? And how does the Lord deliver His own from the power of tradition and every other source of attraction for the heart? He opens out the communications of His own mind, and casts the light of the future on the present. How often worldliness unjudged in a Christian's heart betrays itself by want of relish for God's unfolding of what He is going to do! How can I enjoy the coming of the Lord if it is to throw down much that I am seeking to build up in the world? Christ's coming again is a truth which demolishes the whole fabric; because, if we really look for His coming as that which may be from day to day—if we realize that we are set like servants at the door with the handle in the hand, waiting for Him to knock, and desiring to open to Him immediately—if such is our attitude how can we have time or heart for that which occupies the busy Christ-forgetting world? We have a higher business and it is beneath us to seek the world's honors. Let our outward position here below be ever so menial or trying, what so glorious as in it to serve the Lord Christ? *And He is coming.*

Thursday, 13th. *Matthew xxiv. 1 to 51.* Answering the first question the Master carefully distinguishes between "these things," and "the end." The former He declares must come to pass, but the latter is not yet (verse 6). He moreover distinctly tells the nearness of them, "Verily I say unto you, This generation shall not pass away, till all *these things* be accomplished" (verse 34). Here again He most carefully distinguishes between *"these things"* and *"the coming of the Son of man."* The former He practically dates, saying that the then existing generation should not pass until all was fulfilled. *"The coming"* He says cannot be dated, for the time is known only to the Father. The Saviour literally meant that the destruction of the city and temple was close at hand, and His words were exactly fulfilled. There can be no doubt that some of those living and taking part in the awful scenes of the Master's rejection and crucifixion, remained to see Jerusalem desolate, her temple destroyed, her children murdered, and her position as the center of Hebrew life ended.

From Mark Guy Pearse:

As the Lord looks He foresees the fierceness of that fight; He hears the shout of the foe, and the cries of the stricken. There is the falling city; the flames leap roaring up to heaven. But He sees more than all this. Some poor fugitive presses through the winter rain, the scanty dress fluttering in the bleak winds. Then the pitiful Lord sighs. "Ah!" saith He, "pray ye that your flight be not in the winter."

Take it home to your heart as a principle true in the lesser troubles of life as well as in the destruction of cities. Pain, loss, sorrow, death, come to work out some good end—fulfilling always some gracious purpose to those that love Him. But neither the end nor the event can hide from the loving Lord a single want, or take from us a moment's sympathy. Whatever comes, there is in all and always this minute care over us—this unutterable tenderness, this most clear-seeing pity. Each throbbing pulse of chastening pain, each troubling fear that glooms the future, each leaden memory that weighs us down, each want that overtakes us—these are all watched by Him with quick sympathy, and close beside us He Himself stands with the help we need. Let this assurance of our Father's loving watchfulness over us, teach us to pray with perfect confidence. He is mindful of every weakness and of every weight; He knows all the difficulties and hindrances. Do not think that it partakes of rebellion or murmuring to pray to Him about these things. Pray as Jesus has taught us, that the trials which He sees necessary for us may not so thicken as to destroy us. His own tender pity prompts the prayer in our trouble: "Pray ye that your flight be not in the winter." Surely this is the pledge that He will answer it.

Friday, 14th. *Matthew xxiv. 1 to 51.* Now notice how the Lord answers their question concerning His coming (Parousia). Verses 23-28 teach the unexpectedness of that coming, and also that when He does come, there will be no doubt or question possible. Sudden and clear as

the lightning's flash visible from east to west. Therefore all attempts to prove He has already come are not to be believed. False Christs shall show such wonders that even the elect shall be in danger of deception, but the test is simple and sufficient. So long as all do not know He has come, He has not come! Verses 36-41 contrast the coming with the "these things." Of the latter He definitely declares the time. Of the former He says that no man knoweth day nor hour. He declares the general condition of affairs (vs. 38, 39), and the great separation which will mark that coming (vs. 40, 41), ending with a solemn injunction to "watch" (v. 42). The true nature of the watching is clearly revealed in the closing words. It is not that of withdrawal from service to wait, but rather that of zealous attention to the Master's interests in His absence.

From F. W. Robertson:

The coming of Christ is as the springing of a mine. There is a moment of deep suspense after the match has been applied to the fuse which is to fire the train. Men stand at a distance and hold their breath. There is nothing seen but a thin, small column of white smoke, rising fainter and fainter, till it seems to die away. Then men breathe again; and the inexperienced soldier would approach the place, thinking that the thing had been a failure. It is only faith in the experience of the commander, or the veterans, which keeps men from hurrying to the spot again—till just when the expectation has begun to die away, the low, deep thunder sends up the column of earth majestically to heaven, and all that was on it comes crushing down again in its far circle, shattered and blackened with the blast. It is so with the world. By God's Word the world is doomed. The moment of suspense is past: the first centuries in which men expected the convulsion to take place at once—for even the apostles were looking for it in their lifetime. We have fallen upon days of scepticism. There are no signs of ruin yet. We tread upon it like a solid thing fortified by its adamantine hills for ever. There is nothing against that, but a few words in a printed book. But the world is mined; and the spark has fallen; and just at the moment when serenity is at its height, the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, and the feet of the Avenger shall stand on the earth.

Saturday, 15th. *Matthew xxiv. 1 to 51.* With reference to the third question as to the end of the age He says: 1. "It is not yet" (verse 6). 2. It shall be "when this gospel of the kingdom shall be preached in the whole world for a testimony unto all nations" (verse 14). It is quite a question as to what this may really mean. There are those who claim that this has already been done and that, therefore, the end of the age is necessarily close at hand. This conclusion is open to grave doubt. Everything depends upon the meaning of the words "for a testimony." If that is accomplished when some missionaries have reached a country, though the vast mass of the people know nothing of them or their message, then it may be said to be accomplished. It is likely, however, that much more than that is meant, and that the Church delays the coming of the Lord by her apathy in this matter of so evangelizing the world, that a testimony shall be borne to the *nations*, not to a handful of people merely. It is only as these three questions and answers are kept distinct that the chapter can be understood.

From C. H. Spurgeon:

Christ's coming to the world will be like that of the thief, when it is not suspected or expected and, therefore, when due preparations for His reception have not been made; but His true followers will not let "that day" overtake them "as a thief" (1 Thess. v. 4). They ought ever to be looking for His appearing. Our Lord's injunction to His disciples ought to have even greater weight with us who live so much nearer to the time of His Second Advent than it had with those to whom He addressed His warning words, "Therefore be ye also ready." We ought to be as watchful as if we knew that Christ would come to-night; because, although we do not know when He will come, we do know that He may come at any moment. Oh, to be ready for His appearing, watching and waiting for Him as servants whose Lord has been long away from them, and Who may return at any hour! This will not make us neglect our daily calling; on the contrary, we shall be all the more diligent in attending to our earthly duties because our hearts are at rest about our heavenly treasures.

Sunday, 16th. *Matthew xxv. 1 to 13.* "Then." This gives us the time in which the Kingdom of Heaven will be likened unto ten virgins. That Kingdom passes through many phases, but just before the coming of the King, this will be its char-

acter. Note especially that the *ten* virgins are required to give a correct idea of the Kingdom. All the ten are virgins, and all are professedly waiting for the coming of the Bridegroom. Five are watching and unready, and therefore do not go in to the marriage supper. We have no warrant for speaking of the foolish virgins as lost. The punishment to them is that they will have to pass through the tribulation from which the wise have escaped. This is no exception to the general rule of Scripture by which oil is symbolic of the Holy Spirit. Those who will be ready to go in with the King to the marriage feast will be such as have a full "supply of the Spirit of Jesus Christ."

From Henry G. Weston:

In the parable of the virgins, two truths are prominent. The first is that the test of acceptance will be not whether one entered on the Christian course, but whether he continued. The beginning of the Christian life is determined by our coming to Christ; the end is decided by our continuing in Christ. It is the truth told at the initial revelation of the kingdom in the parable of the sower; the husbandman's success is not the promise of a fair beginning, but the final harvest. It is the constant warning of Christ, "He that endures to the end shall be saved." It is the truth of nature; if the plant does not grow, no matter what the promise of its first appearance, the gardener pulls it up and throws it away. In every walk of life the same test is applied. It is not enough that we can refer to the lighting of our lamps; if the oil and light be wanting when Christ comes, there is no admittance to the heavenly banquet.

The second truth is that at that day borrowed religion will not suffice. Our associates and companions do us much good, but they cannot supply us with grace. Connection with the holiest and most useful of men will not insure acceptance at the last day; there must be the same personal relation to Christ at the close as at the beginning. So Paul writes, "Let every man prove his own work, and then shall he have the confidence in himself alone and not in another."

Monday, 17th. *Matthew xxv. 14 to 30.* Here again to rightly interpret the parable we must remember it concerns the *servants* of the King. He has not committed His goods to rebels, but to His own. To apply this parable to all men is to suppose that the absent Lord has committed the stewardship of His goods to rebels as well as to subjects. No greater mistake could be made. When He comes, the slothful and unprofitable will be cast out, not because they did not believe or because they had rebelled, but because they had neglected the opportunities which He had committed to them. The "outer darkness" of verse 30 does not refer to the Abyss, but to the darkness and anguish of the period of tribulation in which there shall be "weeping and gnashing of teeth," that is, grief and disappointment. Untold harm is often done by using partial quotations of Scripture in other applications than those of the context. Yet how solemn is the teaching of the parable for all His servants. What am I doing with my Lord's talent? Neglect may bring about awful loss. I may only be saved so as by fire.

From F. B. Meyer:

It is remarkable that the man who had *one* talent should hide it. If we had been told that he who had five had hidden one we should not have been surprised; but for the man who had only one to hide it!—this is startling; but it is true to life. The people whose talents and opportunities are very slight and slender are they who are tempted to do nothing at all. "I can do so very little; it will not make much difference if I do nothing: I shall not be missed; my tiny push is not needed to turn the scale." That is the way they talk. They forget that an ounce-weight may turn the scale where hundred-weights are balanced. They do not realize that the last flake of white snow just oversets the gathering avalanche, and sends it into the vales beneath.

Are you one of these slenderly-endowed ones? And are you doing all you can? Are you doing anything? Even though you cannot do much in your isolation, you might join the others and do much. You might invest your little all in the bank of the Church, and trade as part of that heavenly corporation. Oh, disinter your one talent! Be sure you have one; ask your Master where and what it is; place yourself at His disposal. If it is only to carry refreshment to the harvesters—do that. Be thou faithful in thy very little.

Tuesday, 18th. *Matthew xxv. 31 to 46.* Here the Lord refers to His apocalypse, His coming in manifested glory. The judgment is not that of the saints, nor is it that of the race considered as individuals. It is, as He so very distinctly declares, the

judgment of the nations (verse 32). "Before him shall be gathered all the nations." There are three classes. Those on the right—sheep, those on the left—goats, and "these my brethren." He separates between sheep and goats according as they have treated His brethren. The basis of the King's dealings with the nations will be their treatment of the house of Israel, His kinsmen according to the flesh. These solemn words should serve to remind us that God has not cast off His ancient people for ever. Woe be to that nation which inflicts harm and suffering upon them. He will chastise His own, but those who add to His chastisement their cruelty will surely fall beneath His stroke.

From C. H. Spurgeon:

"When the Son of man shall come in his glory." It appears, then, that we must not expect to receive our reward till by-and-by. Like the hireling we must fulfill our day, and then at evening we shall have our penny. Too many Christians look for a present reward for their labors, and if they meet with success, they begin doting upon it as though they had received their recompense. Like the disciples who returned saying, "Lord, even the devils are subject unto us," they rejoice too exclusively in present prosperity; whereas, the Master bade them not to look upon miraculous success as being their reward, since that might not always be the case. "Nevertheless," said He, "rejoice not in this, but rather rejoice that your names are written in heaven." Success in his work is not the Christian's true reward; it is an earnest but the wages still wait. The approbation of your fellow men you must not look upon as being the reward of excellence, for you will often meet with the reverse; you will find your best actions misconstrued, and your motives ill interpreted. "When the King shall come in his glory," then is your time of recompense; but not to-day, nor to-morrow, nor at any time in this world. Reckon nothing which you acquire, no honor which you gain, to be the reward of your service to your Master; that is reserved to the time "when the King shall come in his glory."

Wednesday, 19th. *Matthew xxvi. 1 to 5.* The Lord now reverts to the theme of His coming suffering, telling them with great definiteness of the time—"after two days" and of the event —"the Son of man is delivered up to be crucified." Meanwhile the priests and elders were assembled in secret conclave, plotting how they might secure Him, in order to silence His voice, by putting Him to death. These few verses give us a very remarkable illustration of the out-working of divine purpose through the wrath of man. Both the King and His enemies were moving within the circle of divine government, He of delight, they all unknowingly and in spite of themselves. In the last analysis no one escapes the sphere of the divine government. These men thought that they were instruments accomplishing the purpose of God, but little did they understand in what sense this was true. How dense is the darkness into which men fall who have turned the light that is in them to darkness.

From J. C. Ryle:

We can never attach too much importance to the atoning death of Christ. It is the leading fact in the Word of God, on which the eyes of our soul ought ever to be fixed. Without the shedding of His blood, there is no remission of sin. It is the cardinal truth on which the whole system of Christianity hinges. Without it the gospel is an arch without a key-stone, a fair building without a foundation, a solar system without a sun. Let us make much of our Lord's incarnation and example, His miracles and His parables, His works and His words, but above all let us make much of His death. Let us delight in the hope of His second personal coming and millennial reign, but let us not think more even of these blessed truths, than of the atonement on the cross. This, after all, is the master-truth of Scripture, that "Christ died for our sins." To this let us daily return. On this let us daily feed our souls. Some, like the Greeks of old, may sneer at the doctrine, and call it "foolishness." But let us never be ashamed to say with Paul, "God forbid that I should glory save in the cross of our Lord Jesus Christ."

Thursday, 20th. *Matthew xxvi. 6 to 16.* Whether these verses are in their strict chronological order is a matter of little moment. Their insertion together here serves a twofold purpose. It is a revelation of perhaps the most wonderful and touching expression of love the Saviour ever received, and leads to the most dastardly act that He was ever subjected to. Mary's love is the brightest gleam, and Judas' treachery the darkest shade. How passing strange that they should thus be closely connected, and that the one should lead directly to the other. Contact with Christ always brings to light the true character.

The instinct of greed which cursed Judas and the strong sympathetic love of Mary are revealed in their connection with Jesus. He is the light that lighteth every man.

From J. C. Ryle:

In that great day, no honor done to Christ on earth shall be found to have been forgotten. Not a single kind word or deed, not a cup of cold water or a box of ointment, shall be omitted from the record. Do we know what it is to work for Christ? If we do, let us take courage and work on. What greater encouragement can we desire than we see here? We may be laughed at and ridiculed by the world. Our motives may be misunderstood. Our conduct may be misrepresented. Our sacrifices for Christ's sake may be called "waste"—waste of time, waste of money, waste of strength. Let none of these things move us. The eye of Him Who sat in Simon's house in Bethany is upon us. He notes all we do and is well pleased. Let us be "steadfast, unmovable, always abounding in the work of the Lord, forasmuch as we know that our labor is not in vain in the Lord."

Friday, 21st. *Matthew xxvi. 17 to 30.* Here ends the Old, and here begins the New. Jesus eats the Passover feast with the handful of His loyal subjects, and one other. Never in all the history of that great feast had it been so sublimely kept. It was the culmination of the old, and the attitude of the old to Him was marked by the presence and act of Judas. He was the true representative at that board of the nation. Before the new feast (growing out of the old in the infinite grace of God by that dark act of treachery symbolic of the nation's awful failure) was instituted, Judas had gone out (John xiii. 30). Only loyal souls took that Bread and Wine of the new covenant, revealing for ever the character of those who should partake of that supper.

Selected:

Our prevailing feeling, as we look back on this beginning, should be the feeling of praise. It appears from the story that this beginning itself was followed by praise. Even in the gloom of that most solemn occasion the Saviour and His disciples joined in a "hymn." As we think of the ordinance of that night of betrayal; of the love it displays; of the blessings it seals; of the hopes it predicts; of the comforts it assures; of the strength it has given; we may well do the same thing. Practically where we observe it rightly, we do so in effect. We always sing a "hymn"—we always sing *the* "hymn"—when we thus show forth the Lord's death. It is the Eucharist—the giving of thanks.

Saturday, 22nd. *Matthew xxvi. 31 to 46.* What a tragic and pathetic commentary does this paragraph contain on the weakness and instability of the very best love and loyalty that is merely human. Peter was not the only one sure of himself. Every man among them shared the confidence (verse 35). Yet there was not one among them equal to one hour's vigil with Him. Loyalty is nothing to be proud of. It is given. "No man can call Jesus Lord, save by the Holy Spirit." If we are ever tempted to criticise these men let us remember there is not one of us who would have acted differently in those pre-Pentecostal days. No words can help us to contemplate the Master in Gethsemane's dark hour. To-day let us read these words, alone, prayerfully, approaching this sacred place of His agony in silence and adoration.

From C. H. Spurgeon:

There are several instructive features in our Saviour's prayer in His hour of trial.

1. It was lonely prayer. He withdrew even from His three favored disciples. Believer, be much in solitary prayer, especially in times of trial. Family prayer, social prayer, prayer in church, will not suffice; these are very precious, but the best beaten spice will smoke in your censer in your private devotions, where no ear hears but God's.

2. It was humble prayer. Luke says He knelt, but another evangelist says He "fell on his face." Where then, must be *thy* place, thou humble servant of the great Master? What dust and ashes should cover thy head! Humility gives us good foothold in prayer. There is no hope of prevalence with God unless we abase ourselves that He may exalt us in due time.

3. It was filial prayer. "Abba, Father." You will find it a stronghold in the day of trial to plead your adoption. You have no rights as a subject, you have forfeited them by your treason; but nothing can forfeit a child's right to a father's protection. Be not afraid to say, "My Father, hear my cry."

4. It was persevering prayer. He prayed three times. Cease not until you prevail. Be as the importunate widow, whose continual coming earned what her first supplication could not win. Continue in prayer, and watch in the same with thanksgiving.

5. It was the prayer of resignation. "Nevertheless, not as I will, but as thou wilt." Yield, and God yields. Let it be

as God wills, and God will determine for the best. Be thou content to leave thy prayer in His hands, Who knows when to give, and how to give and what to give, and what to withhold. So pleading, earnestly, importunately, yet with humility and resignation, thou shalt surely prevail.

Sunday, 23rd. *Matthew xxvi. 47 to 56.* Having faced and conquered the most terrible trial in loneliness, and having rebuked in gentle tones of remonstrance the sleeping three, the King now turns to face His foes, and there again He meets a threefold pain. 1. The kiss of the traitor. 2. The blundering zeal of Peter. 3. The approach of the fickle, priest-ridden crowd. How did our Lord deal with these? To Judas He spoke words of the gentlest tone, that scorched as hell-fire *"Compassion."* That was the first word! It was enough. Peter's blunder He rectified by the last act of His divine surgery, and revealed the fact that He was not going to death through man's triumph—for were not legions of angels at His disposal—but of His own free will. How gentle His remonstrance with the rudely armed mob! See those flying disciples. Surely many of us are in apostolic succession ofttimes.

From J. C. Ryle:

"Put up again thy sword into his place." The sword has a lawful office of its own. It may be used righteously in the defence of nations against oppression. It may become positively necessary to use it, to prevent confusion, plunder, and rapine upon earth. But the sword is not to be used in the propagation and maintenance of the gospel. Christianity is not to be enforced by bloodshed, and belief in it extorted by force. Happy would it have been for the Church if this sentence had been more frequently remembered! There are few countries in Christendom where the mistake has not been made of attempting to change men's religious opinions by compulsion, penalties, imprisonment, and death. And with what effect? The pages of history supply an answer. No wars have been so bloody as those which have arisen out of the collision of religious opinions. Often, mournfully often, the very men who have been most forward to promote those wars, have themselves been slain. May we never forget this! The weapons of the Christian warfare are not carnal, but spiritual.

Monday, 24th. *Matthew xxvi. 57 to 75.* Neither in the annals of the historian, nor in the realm of fiction is there anything to be found that can equal the degradation of this unholy trial, the base devices to find a charge to prefer against the Prisoner, the illegal tricks to secure a verdict of guilty, which could bring Him within the range of the death penalty. One wonders more and more as one reads this story at the greatest miracle of all, the patient suffering of the spotless One. There is but one explanation. Let each of us to-day take time to repeat it in the lurid glare of the light of that iniquitous council chamber. *"He loved me, and gave himself for me."* Look across at that group around the fire of Christ's enemies, and see and hear Peter, and then pray, "Lead us not into temptation." What sort of look was that which Jesus gave Peter? Of reproach? I think not! Of satisfaction, as of one who would say, "I told you so"? Assuredly not! It was the look of an intense pity and compassion for the fallen man. It is love that breaks the heart.

From J. C. Ryle:

The series of steps by which Peter was led to deny his Lord are mercifully recorded for our learning. The Spirit of God has taken care to have them written down for the perpetual benefit of the Church of Christ. Let us trace them one by one.

The first step of Peter's fall was self-confidence. He said, "Though all men should be offended, yet will I never be offended." The second step was indolence. His Master told him to watch and pray. Instead of doing so he slept. The third step was cowardly compromising. Instead of keeping close to his Master, he first forsook Him, and then, "followed him afar off." The last step was needless venturing into evil company. He went into the priest's palace and "sat with the servants," like one of themselves. And then came the final fall, —the cursing, the swearing, and the threefold denial. Startling as it appears, his heart had been preparing for it. It was the fruit of seeds which he himself had sown. "He ate the fruit of his own ways."

This part of Peter's history is deeply instructive to all who profess and call themselves Christians. Great illnesses seldom attack the body without a previous train of premonitory symptoms. Great falls seldom happen to a saint, without a previous course of secret backsliding. The church and the world are sometimes shocked by the sudden misconduct of some great professor of religion. Believers are discouraged and stumbled by it. The enemies of God rejoice and blaspheme. But if the truth could be known, the explanation of such cases would generally be found to have been private

departure from God. Men fall in private, long before they fall in public. The tree falls with a great crash, but the secret decay which accounts for it, is often not discovered till it is down on the ground.

Tuesday, 25th. *Matthew xxvii. 1 to 10.* The morning saw the legal (?) carrying into effect of the plot hatched in the night. This is chronicled in the first two verses of the chapter. The picture of Judas in his remorse is very terrible. The sorrows of Satan are very real and very awful. A glimpse of them is surely seen in the terror of Judas of whom Jesus said, "One of you is a devil." To imagine that the devil gains any satisfaction from the awful work of evil is to misunderstand the true nature of evil. His is a consuming and unsatisfied consciousness, a perpetual and awful agony of thwarted designs. Let those who hope to gain some advantage by the way of sin remember that Judas gained nothing, not even the thirty pieces of silver, for these he returned to the priests, and the ring of them seems to sound across the centuries as an awful warning against the unprofitableness of ungodliness.

From Alexander Maclaren:

What an awful difference there is in the look of a sin before you do it and afterwards! Before I do it, the thing to be gained seems so attractive, and the transgression that gains it seems so comparatively insignificant. Yes! and when I have done it, the two alter places; the thing that I win by it seems so insignificant; and the thing that I did to win it dilates into such an awful magnitude! For instance, suppose that you or I do anything that we know to be wrong, tempted to it by a momentary indulgence of some mere animal impulse. By the very nature of the case it dies in its satisfaction, and the desire dies along with it. We do not want it any more when we once have got it. It lasts but a moment and then is past; then we are left alone with the thought of the thing that we have done. When we get the price of our wrong-doing we find out that it is not as all-satisfying as we expected it would be. Every wrong thing that we do, whether big or little, will be like some of those hollow images of the gods that one hears of in barbarous temples: looked at in front, fair; but when you get behind them you will find a hollow, full of dust and spiders' webs and unclean things.

Wednesday, 26th. *Matthew xxvii. 11 to 26.* Pilate stands out as a warning against the policy of expediency. He was convinced of the innocence of Jesus, and his conscience—perhaps more acute that day than it had been for a very long time—very plainly revealed to him that his duty lay in the way of releasing the Prisoner. He endeavored, however, to secure himself and his position, and so flung Christ and conscience away at the same time. The sequel of deposition and eventual suicide is a strange and fiery commentary on the evil of such trickery with higher instincts. Let no man think that his wit scores a point when he does wrong under protest that good may accrue to himself. There is never any possible excuse for sin, and he who sells his conscience for the security of his temporal position, barters that which alone makes any position of value. How many men have endeavored to get rid of Christ without actually rejecting Him. It has never been done,

From E. B. Pusey:

"Barabbas or Jesus."—The same choice continues still. All throughout the whole world, is one choice between God and Satan, Christ and Barabbas. We know not, indeed, what we do; and so, again and again, our blessed Saviour intercedes for those who deliver Him to His foes. But whenever a choice is given, if we have any fear that we are choosing amiss, if we do what we suspect to be wrong or worse, if we say willfully what we think better unsaid, what do we, in fact, but choose Barabbas? We must in all things make this choice. There is, in everything, a better and a worse, a good and an evil to us. If we choose good we choose God, Who alone is good, and is in all things good; if we choose evil, we do, in fact, choose the Evil One. There are degrees of choice; as there were degrees and steps in the rejection of our Lord. Yet each led on to the next. Each hardened for the next. "No one ever became at once wholly vile," is even a heathen proverb. But there is no safety against making the very worst choice, except in the fixed, conscious purpose, in all things to make the best. The last acts are mostly not in a person's own power. They who compass themselves about with sparks, cannot themselves quench the burning. They who make the first bad choice are often hurried on, whether they will or no. The one choice is manifoldly repeated. The roads part asunder slightly; yet, unmarked, the distance between them is ever widening, until they end in heaven or in hell. Each act of choice is a step toward either. Either we are striking more into the narrow way, or we are parting from it; we are by God's grace, unbinding the cords by which we are held, or we are binding them tighter.

Thursday, 27th. *Matthew xxvii. 27 to 56.* Let this passage be read to-day without reference to the assembled crowds, or any individuals among them. Read it alone without human note or comment, contemplating the suffering Saviour. *Consider* HIM!

"O love of God! O sin of man!
In this dread act your strength is tried;
And victory remains with love;
For He, our Lord, is crucified."

Friday, 28th. *Matthew xxvii. 27 to 56.* To-day we read the same passage in order that we may note the persons gathered round the cross. The soldiers of Rome. For the most part debased, brutalized men. Simon of Cyrene. Compelled to bear the cross, yet surely discovering its message. Chief priests, scribes, and elders, filled with malice and envy, and mocking Him, yet even in their mockery uttering under constraint of Jehovah great truths. "He saved others; himself he cannot save." Thieves, the companions of His cross and death, divided then and for ever by their attitude toward Him. A group of women watching all in the distance. That mixture was surely a prophecy. All sorts and conditions of men have been attracted by that cross, and have been influenced by it according to the manner of their approach. Some have watched. Some have mocked. Some have been healed.

From Alexander Maclaren:

"He saved others; himself he cannot save." These men only needed to alter one word to be grandly and gloriously right. If, instead of "cannot," they had said "will not," they would have grasped the very heart of the power, and the very central brightness of the glory of Christianity. "He saved others;" and just because He saves others, Himself He *will* not, and, in a real sense, He *"cannot* save." . . . . It was His own will, and no outward necessity, that fastened Him to the cross; and that will was kept steadfast and immovable by nothing else but His love. He Himself fixed the iron chain which bound Him. He Himself made the "cannot." It was His love that made it impossible He should relinquish the task; therefore His steely will, like a strong spring constantly working, kept Him close up against the sharp edge of the knife that cut into His very heart's life. Though there were outward powers that so seemed to knit Him there, and though to the eye of sense the taunt of the priests might be true, "himself he cannot save,"—the inmost verity of that cross is, "No man taketh my life from me, I lay it down myself because I love and will save the world." . . . . Yet a divine necessity of the cross there was. No saving of men from any evil can be effective but at the cost of self-sacrifice. The lamp burns out in the very act of giving light. So, that while on the one side there is necessity, on the other there is free, willing submission. It was not high priests, Pilate, soldiers, nails, that fastened Jesus to the cross. He was bound there by the cords of love, and by the bands of His own infinitely merciful purpose.

Saturday, 29th. *Matthew xxvii. 57 to 66.* Not one of His apostles to bury Him! The two men who attended to this sacred service were Joseph of Arimathæa and Nicodemus (John xx. 39). How often timid, shrinking souls seem to be strongest in the hours of greatest need. Two women watched the burying. If it were not so inexpressibly sad as a revelation of hard-hearted unbelief, it would be ludicrous to notice the foolish attempt to guard the dead body of Jesus on the part of His enemies. Was the irony of Pilate conscious, one wonders, when he said, "Make it as sure as ye can"? They were very much afraid of the Nazarene, even though He were dead. It is ever so. The men who most strenuously oppose, have a weird consciousness of Him that cannot be shaken off. Surely He liveth!

From J. C. Ryle:

These men little thought what they were doing. They little thought that unwittingly they were providing the most complete evidence of the truth of Christ's coming resurrection. They were actually making it impossible to prove that there was any deception or imposition. Their seal, their guard, their precautions, were all to become witnesses, in a few hours, that Christ had risen. They might as well have tried to stop the tides of the sea, or to prevent the sun rising, as to prevent Jesus coming forth from the tomb. They were taken in their own craftiness. Their own devices became instruments to show forth God's glory.

The history of the Church of Christ is full of examples of a similar kind. The very things that have seemed most unfavorable to God's people, have often turned out for their good. What harm did the "persecution which arose about Stephen" do to the Church of Christ? "They that were scattered abroad went everywhere, preaching the word." What harm did the imprisonment do St. Paul? It gave him time to write many of those epistles, which are now read all over the world. What real harm

did the persecution of bloody Mary do to the cause of the English Reformation? The blood of the martyrs became the seed of the church. What harm does persecution do the people of God at this very day? It only drives them nearer to Christ. It only makes them cling more closely to the throne of grace, the Bible, and prayer.

Let all true Christians lay these things to heart, and take courage. We live in a world where all things are ordered by the hand of perfect wisdom, and where all things are working together continually for the good of the body of Christ.

Sunday, 30th. *Matthew xxviii. 1 to 7.* "He is not here, he is risen!" That, surely, is the sweetest music. How beautifully it crowns the King. His enemies have rejected Him, and have proved their malice by handing Him over to their common, their last, their most terrible enemy—Death. He proves His Kingship by overcoming in His dying that enemy, and on this Easter morning, the first, stands upon His own earth again, having grappled with and vanquished the great foe of the race.

"All hail! triumphant Lord,
Who sav'st us with Thy blood;
Wide be Thy name adored,
Thou rising, reigning God!
With Thee we rise, with Thee we reign,
And empires gain beyond the skies."

From C. H. Spurgeon:

Did Mary think it would be a good thing to find the dead body of her Lord? Perhaps it would have given her a kind of melancholy satisfaction. So she thought, acording to her poor judgment. The Lord took that good thing away. But then Christ was risen, and now to hear of Him, and presently to see Him, was that not an infinitely better thing? Hast thou lost anything of late around which thy heart had intertwisted all its tendrils? Thou shalt find that there is good cause for the privation. The Lord never takes away a silver blessing without intending to confer on us a golden gain. Depend upon it, for wood He will give iron, and for iron He will give brass, and for brass He will give silver, and for silver He will give gold. All His takings are but preliminaries to larger giving.

"He is not here"—that is sorrowful. But, "he is risen,"—this is gladsome. Christ, the Dead One, thou canst not see. Thou canst not tenderly embalm that blessed body. But Christ, the Living One, thou shalt see; and at His feet thou shalt be able to prostrate thyself; and from His lips thou shalt hear the gladsome words, "Go, tell my brethren that I am risen from the dead."

Monday, 31st. *Matthew xxviii. 8 to 20.* In these verses we have a glimpse of the Living One. All the suffering is behind, the conflict is won. The heavens will now receive Him for a season. He will come again to sit upon the throne of David and reign over His own earthly people, and, through them, over the whole earth. Before His departure He gathers around Him His band of apostles, and gives them the great commission, urgent with the urgency of His "GO," wide as the world in its scope, strong as the strength of Deity, and resourceful as He is Himself, for He promises to be always with the messengers, even to the end of the age.

So ends the Gospel of the King. He came and declared the laws of the Kingdom and revealed its beauty in His life, and its beneficence in His deeds. His own would have none of Him, and in unholy coalition with Gentile powers uttered the verdict, "We will not have this man to reign over us." They slew Him. Yet the last note is not that of man's rejection, but of God's exaltation, and we gather around the Risen One and cry, Long live the King!

From C. H. Spurgeon:

"Lo, I am with you alway." It is well there is One Who is ever the same, and Who is ever with us. It is well there is one stable rock amidst the billows of the sea of life. O my soul, set not thine affections upon rusting, moth-eaten, decaying treasures, but set thine heart upon Him Who abides for ever faithful to thee. Build not thine house upon the moving quicksands of a deceitful world, but found thy hopes upon this Rock Which, amid descending rain and roaring floods, shall stand immovably secure. My soul, I charge thee, lay up thy treasure in the only secure cabinet; store thy jewels where thou canst never lose them. Put thine all in Christ; set all thine affections on His person, all thy hope in His merit, all thy trust in His efficacious blood, all thy joy in His presence, and so thou mayest laugh at loss, and defy destruction. Remember that all the flowers in the world's garden fade by turns, and the day cometh when nothing will be left but the black, cold earth. Death's black extinguisher must soon put out thy candle. Oh! how sweet to have sunlight when the candle is gone! The dark flood must soon roll between thee and all thou hast; then wed thine heart to Him Who will never leave thee through the black and surging current of death's stream, and Who will land thee safely on the celestial shore, and make thee sit with Him in heavenly places for ever. Trust all thy concerns with Him Who never can be taken from thee, Who will never leave thee, and Who will never let thee leave Him, even "Jesus Christ, the same yesterday, and today, and for ever." "Lo, I am with you alway," is enough for my soul to live upon, let who will forsake me.